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OUTLINE SERMONS

ON THE HOLY EUCHARIST AND THE BLESSED VIRGIN MARY

BY

THE REV. PETER GEIERMANN, C.SS.R.

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PREFACE

These Outline Sermons on the Holy Eucharist and the Blessed Virgin Mary are a response to the repeated requests of pastors for whom the author has preached missions. They present the practical matter of the two great sources of Catholic life in a direct, logical way. Each outline develops an interesting phase of the Holy Eucharist or the Blessed Virgin Mary. United, they form two complete courses that may be used for the special feasts of the year, for Forty Hours' Devotion, for triduumns, for novenas, and for retreats. In fact, they are intended as a ready treasury to which the priest may turn whenever he is called on to preach on the Blessed Sacrament or Our Blessed Mother.

"I could deliver that sermon in five minutes," remarked a priest after reading over one of these Outline Sermons. May they prove an incentive for many priests to preach more frequently on the Holy Eucharist and the Blessed Virgin Mary, and a help in fostering these two necessary devotions to Catholic life among the faithful.

The matter in these Outline Sermons is taken from the writings of St. Alphonsus and his spiritual sons and from the classic of St. Bonaventure on the Hail Mary.

THE AUTHOR

Feast of the Presentation of our Lady, 1928

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PART I

THE HOLY EUCHARIST

INTRODUCTION

1. DEVOTION TO THE HOLY EUCHARIST

Exordium: "Let us love God, because God first loved us." (1 John 4/19) God loved us especially by becoming our Emmanuel on our altars. We love God in a special manner by devotion to the Holy Eucharist. Let us consider devotion to the Holy Eucharist and see that it is: (1) Most necessary, (2) most excellent, and (3) most efficacious.

I. *Most Necessary.*

1. Definition. It is the performance of an act of religion out of love for the Emmanuel. Justice demands that we contribute to the support of the Church; the widow's mite was given out of love. Obedience obliges us to assist at Mass on Sundays; devotion inspires us with recollection and piety. It urges us to frequent the Sacraments, etc.

2. It unites us to our Divine Mediator. "No man cometh to the Father but by Me." (John 4/16).

3. It enables us to pay the essential debt of religion in Holy Mass.

4. It enables us to die to the world and the flesh, and to grow in the spiritual life in holy Communion.

II. *Most Excellent.*

1. Other devotions have for their object the Saints, our Blessed Lady, or some phase of our Lord's life.

2. This devotion has for its object Jesus in the perfection of the Incarnation.

3. This has for its end directly to unite us to God.

III. *Most Efficacious.*

1. Interiorly it fosters in us a spirit of divine faith, hope, and charity.

2. Externally it manifests itself in our life:
   a. by divesting us of the spirit of the world.
   b. by clothing us with the meekness, simplicity, and integrity of Jesus Christ.
   c. by a spirit of joy and generosity in daily life.
   d. by moral strength to make the sacrifices necessary to do God's holy Will.

Peroration: Devotion to the Blessed Sacrament most sublime. It makes us the living, loving children of God. It gives us a foretaste, and is the pledge, of life eternal. Application, example, exhortation.

2. DEVOTION TO THE HOLY EUCHARIST

Exordium: My delights are to be with the children of men." (Prov. 8/31). The Real Presence the greatest mark of God's love for man. Devotion to the Blessed Sacrament the most excellent devotion of man to God. Let us consider Devotion to the Blessed Sacrament, and see (1) the Excellence, (2) the Evidence, and (3) the Effects of this devotion.

I. *Excellence.*

Of Nature: 1. Habit of Religion, most excellent virtue.
2. Act of love and devotion, most perfect act.

Of Object: 1. Many other devotions—enumeration—
2. This devotion has the God-Man in the perfection of His love for its object.
3. Other devotions honor a particular mystery.
4. This honors the perfection of God's loving presence—explanation.

II. *Evidence.*

1. Building and adorning appropriate house of God.

2. Visits to and private communing with Jesus in Blessed Sacrament.

3. Private practices during the day—thought, love, deed—enumeration.

4. Teaching this devotion to others.

5. Frequent Communion.

6. Assisting at Holy Mass, and having it said for living and dead.

7. Assisting at Vespers and Benediction.

III. *Effects.*

In general:

1. A spiritual transformation.
2. A sign and means of sanctification.

In particular:

1. Produces a chaste generation.
2. Spiritual joy in God's service.
3. A spirit of adoration.
4. A spirit of gratitude.
5. A spirit of divine simplicity.
6. Love of retired and hidden life.

Peroration: The Emmanuel is with us to transform us into children of God. How have you appreciated His presence? Love God, who loved you with an eternal and an infinite love. Example of St. Gerard. "My delights are to be with the children of men."

First Series

THE REAL PRESENCE

GOD'S PRESENCE AMONG MEN

Exordium: "Behold the tabernacle of God with man, and he will dwell with them, and they shall be his people." (Apoc. 21/3.) The Blessed Sacrament the greatest of all seven. In it God has established His abode among men. Consider the Real Presence and see, (1) that the human heart longs for God's presence, and (2) that Jesus satisfies this longing in the Blessed Sacrament.

I. *The Human Heart longs for God's Presence.*

1. Innate consciousness of God.
   (a) Being of goodness and power.
   (b) Reason and experience teach man his limitations and urge him to look for help.
   (c) In his trials he longs for divine support.
   (d) God indeed is everywhere present.
   (e) But the human heart longs for a more tangible presence.
2. (a) In Eden—God came in human form and conversed with our first parents.

(b) He spoke to Noe, Abraham, Jacob, Moses.

(c) He resided in a special manner in ark of the covenant.

(d) He became the Emmanuel, "God with us" (Is. 7/14.) In the Incarnation: "Drop down dew, ye heavens, from above and let the clouds rain down the just." (Is. 45/8.) "God himself must come to teach us how to serve Him." (Plato)

II. *Jesus in the Blessed Sacrament satisfies this longing.*

1. "At the time ordained by God, the Word was made flesh." (John 1/14.)

2. Without the Sacrament we would be poorer than the Israelites of old.

(a) "I will not leave you orphans." (John 14/18). "Behold, I am with you all days," etc. (Matt. 28/20.)

3. In the Blessed Sacrament we have that God whose delights are to be with the children of men.

(a) He encourages us by His presence and aids us to fulfil the duties of our vocation.

(b) "Come to me all ye that labor and are heavily burdened and I will refresh you." (Matt. 11/28.)

4. By means of the Real Presence every church becomes a "house of God and gate of Heaven." (Gen. 28/17.)

5. "Behold the tabernacle of God with men." (Apoc. 21/3.)

(a) "He is the light that enlighteneth every man that cometh into this world." (John 1/9.)

(b) He is the real "man of desires." (Dan. 10/11.) "With desire have I desired to eat," etc. (Luke 22/15.)

(c) "My food is to do the will of Him Who sent me." (John 4/34.)

(d) "I do always the things that please Him." (John 8/29.)

Peroration: In answer to the desire which God has implanted in the human heart, Jesus dwells among us as our Emmanuel, to enable us to live divine lives on earth, that we may merit to dwell with Him in Heaven. He says: "Come to me, all you that labor, and are burdened, and I will refresh you." (Matt. 11/28.)

2. GOD'S MIRACULOUS PRESENCE AMONG MEN

Exordium: "Come and behold the works of the Lord; what wonders He hath done upon earth." (Ps. 45/9.) God has done many wonderful things on earth. But the greatest is His Real Presence in the Holy Eucharist. Consider the Real Presence, (1) as a miracle of power, and (2) as a miracle of divine love.

I. *A Miracle of Power.*

1. Transubstantiation. Changing one substance into another.

(a) No intrinsic contradiction, therefore, "This is My Body, This is My Blood."

(b) Many difficulties. The Capharnaites doubted. The Apostles, without understanding, "believed." (John 2/11.)

(c) Many things in nature man does not understand—more in God. We accept them on God's word.

(d) "Blessed are they that have not seen and have believed." (John 20/29.)

2. Divisions. Present in every particle of the consecrated bread and in every drop of the consecrated wine.

(a) Substance multiplied by division of accidents—hence also presence.

(b) Hence Jesus is present in the tiniest particle—as well as in the largest.

(c) "I believe that Thou art Christ, the Son of the living God." (Matt. 16/17.)

3. Concomitance. Christ in the Blessed Sacrament as He is in Heaven.

(a) In Heaven His flesh and His blood are united. Application.

(b) In Heaven His Body and His soul are united. Application.

(c) In Heaven His humanity and His divinity are united. Application.

(d) Christ whole and entire under the tiniest particle of bread and wine.

II. *A Miracle of Love.*—Special token of divine love.

1. The accidents or appearances remain.
   (a) To test our faith. "Blessed are they that believe and have not seen." (John 20/29.)
   (b) To win our confidence. "Lord, to whom shall we go?" (John 6/69.)
   (c) To teach us humility. "Learn of me to be meek and humble of heart." (Matt. 11/29.)
2. Multiplication in countless places.
   (a) A priceless token to be present with us in one place.
   (b) In the Blessed Sacrament Jesus is the Emmanuel on countless altars.
   (c) Even in the most remote place and in the poorest church.
3. Virtue—to help all. "Bread from heaven, having in it all that is delicious." (Wis. 16/21.)
   (a) As the manna nourished all the Israelites, so the Blessed Sacrament nourishes all the faithful.
   (b) As the manna cured the body, so the Blessed Sacrament cures the soul.
   (c) As the manna gave vigor to the body, so the Blessed Sacrament gives spiritual strength.

Peroration: The Blessed Sacrament is a miracle of power and love. "I do believe, Lord; help thou my unbelief." (Mark 9/23.) "My son, give me thy heart." (Prov. 23/26.) "I will love thee, O Lord, my strength." (Ps. 17/2.)

3. THE BLESSINGS OF GOD'S PRESENCE AMONG MEN

Exordium: "I am come that you may have life, and may have it more abundantly." (John 10/10). God's presence in the Ark of the Covenant a source of blessing for Israel. The presence of Jesus in the Blessed Sacrament is a source of greater blessing for us. He says: "I am come," etc. The blessings Jesus in Blessed Sacrament bestows upon us are: (1) He shields us against God's justice; (2) consoles us in affliction; (3) inflames us in the love of God.

I. *Shields us against God's justice:*

"God hateth iniquity." (Ps. 44/8). "It is a fearful thing to fall into the hands of the living God." (Hebr. 10/31.) "God is not mocked." (Gal. 6/7.)

1. The very presence of Jesus protects us from the anger of God poured out of old.
   (a) "This is my beloved Son, in whom I am well pleased." (Matt. 17/5.)
   (b) In the Middle Ages every Church was "a place of asylum."

(c) St. Clara defends her community with the Blessed Sacrament against the Saracens.

2. He is ever making intercession for us. (Hebr. 7/25.)

(a) God heard Abraham and Moses praying for their people.

(b) Jesus ever offering the blood He shed for our redemption.

(c) It is this which makes God "long-suffering" with sinners.

II. *Consoles us in affliction.*

1. He helps us to carry our cross—"Come to Me all ye that labor," etc. (Matt. 11/28.)

(a) Ever ready to hear. "I have compassion on the multitude." (Matt. 15/32.)

(b) Ever ready now as when he lived on earth. "All things are possible to him that believeth." (Mark 9/22.)

2. He helps by removing our cross. "Behold the Lamb of God," etc. (John, 1/29.)

III. *Inflames our hearts with love.* "Thou shalt love," etc. (Deut. 6/5.) "And have not charity, it profiteth me nothing." (I Cor. 13/3.)

1. "I am come to cast fire on the earth," etc. (Luke 12/49.)

2. "The charity of God is poured forth in our breasts." (Rom. 5/5.)

3. "The Sacred Heart in Blessed Sacrament inflames our hearts by:

(a) Love of Jesus for us,
(b) Inspirations of grace,
(c) Allurements of grace.

Peroration: Jesus in the Blessed Sacrament, our Mediator, Consoler, and Friend. To coöperate with His blessings and have "life more abundantly," we must show appreciation, gratitude, and love. We do this by dying to self and the world, and laboring and suffering patiently for Him, with Him, in Him, and through Him.

4. LESSONS FROM THE PRESENCE OF GOD AMONG MEN

Exordium: "He that followeth me walketh not in darkness." (John 8/12.) On Mount Sinai God taught Moses what to do on the way to the promised land. Our Teacher in the Blessed Sacrament assures us that "He that followeth me," etc. In the Blessed Sacrament Jesus teaches us: (1) to live a life of recollection and prayer, (2) to avoid the vanity and dissipation of the world, and (3) to seek only to please God.

I. *A life of recollection and prayer.*

1. Jesus in Blessed Sacrament is not concerned about worldly affairs. "Mind the things that are above." (Col. 3/2.)

2. He prays that we do the same: "I pray that they may be one in us." (John 17/21.)

3. "Whatever you ask the Father in my name, that He will give you." (John 16/23.)

4. "And He passed the whole night in the prayer of God." (Luke 6/12.)

5. In the tabernacle He passes all His time in prayer, and teaches us to pray:

(a) For pardon, grace, perseverance for ourselves, our relatives and friends.

(b) For the conversion of sinners and the preservation of the innocent.

(c) For the souls in Purgatory.

II. *Avoid the vanity and dissipation of the world.*

1. "The friendship of this world is the enemy of God." (James 4/4.)

2. "All that is in the world is the concupiscence of the flesh," etc. (1 John 2/16.)

3. "This is the victory which overcometh the world, our faith." (1 John 5/4.)

4. "Behold I am with you all days, even to the consummation of the world." (Matt. 28/20.)

5. "The fashion of this world passeth away." (1 Cor. 7/31.)

6. From the tabernacle Jesus animates, sustains, governs the Church.

III. *Seek only to please God.*

1. "My meat is to do the will of Him who sent me." (John 4/34.)

2. "I do always the things that please Him." (John 8/29.)

3. "Man is born to labor and the bird to fly." (Job 5/7.)

4. "What hath pride profited us? Or what advantage hath the boasting of riches brought us? All these things are passed away like a shadow." (Wisd. 5/8.)

5. "Seek ye first the kingdom of God and His justice." (Matt. 6/33.)

6. Forget yourself, seek Heaven, the glory of God, and the welfare of your neighbor.

7. With a pure intention and a pure motive, do God's will and it alone.

Peroration: Listen to Jesus teaching from the tabernacle. He speaks as one having power. Do we hear Him? Let us learn from Him to despise the world, and to seek God alone by a life of recollection and prayer, a life spent in doing His holy will.

5. THE PURITY OF GOD'S PRESENCE AMONG MEN

Exordium: "He that abideth in me and I in him, the same beareth much fruit." (John 15/5.) We abide in Jesus by living a life of practical faith. Faith teaches us the importance of purity. Jesus in the Blessed Sacrament aids us to live a life of holy purity. (1) By his presence; (2) By the purity of mind

with which He inspires us; (3) By the strength He gives us to live pure lives.

I. *The presence of Jesus inculcates purity.*

1. The ceremonies of the Mass indicate it.
   (a) Only pure wheaten bread and pure wine are allowed.
   (b) Pure white linen "corporal" on the altar.
   (c) The Priest washes his hands and prays for purity of heart.
2. Jesus a lover of purity and innocence.
   (a) "Let the little ones come to me and prevent them not, for of such," etc. (Matt. 19/14.)
   (b) John, "the beloved disciple."
   (c) "No price is worthy of a continent soul." (Eccles. 26/20.)

II. *Jesus in Blessed Sacrament inspires souls with love for purity.*

1. No virgins in the Old Testament, because no Blessed Sacrament.

2. In the Church countless souls consecrate their virginity to God.

3. Not all are called to state of virginity, but all are called to a pure life.

4. Models of purity—Mary, Joseph, Agnes, Cecilia, Agatha, etc.

5. Parents teach children purity by example. Jesus fosters it by His grace.

6. "Wheresoever the body shall be, there shall the eagles also be gathered together." (Matt. 24/28.)

7. This influence experienced by all of good will.

8. Purity of her children the boast of the Catholic Church.

III. *Jesus in the Blessed Sacrament gives grace to all to live pure lives.*

1. Human nature especially prone to the evil of impurity.

(a) When Adam and Eve disobeyed God, "they perceived themselves to be naked." (Gen. 3/7.)

(b) Like St. Paul all can say: "I see another law in my members." (Rom. 7/23.)

2. Without the special help of God no one can observe the purity of his state of life.

3. Jesus in the Blessed Sacrament is the "Bread of Angels," giving strength to all of good will.

4. "Save us, Master, or we perish." (Matt. 8/25.)

5. "It is I, fear not." (John 6/20.)

Peroration: Behold the God of purity in the Blessed Sacrament. "He that abideth," etc. Do you find purity difficult? Abide in Jesus. Learn of Him. Listen to His inspirations. Coöperate with His grace. Receive Him frequently, and then you will abide in Him and He in you.

6. OUR EMMANUEL

Exordium: "Behold I am with you all days, even to the consummation of the world." (Matt. 28/20.) This promise of our Saviour He fulfills in the Blessed Sacrament. Let us consider the Blessed Sacrament, and see that—

I. *It enables Jesus to dwell on earth with us.*

1. On Thabor Peter wished Jesus to remain always. (Matt. 17.)

2. In the Blessed Sacrament He dwells not only in one place, but in countless tabernacles.

3. From the tabernacle He says: "My delights are to be with the children of men." (Prov. 8/31.)

(a) Out of disinterested love for us: "What is man, that thou shouldest be mindful of him?" (Ps. 8/5.)

(b) In countless places, wherever there are faithful.

(c) If He dwelt only in one place—even for a few hours, we could never thank him adequately.

(d) He dwells in the Blessed Sacrament under humble appearance of bread, to take away our fear.

(e) "Behold the tabernacle of God with men, and He will dwell with them. And they shall be His people; and God Himself

with them shall be their God." (Apoc. 21/3.)

4. Indeed, the Blessed Sacrament is our greatest blessing. Want of devotion wounds Jesus.

II. *It enables us to become worthy citizens of Heaven.*

Jesus wished to dwell among us, that He might enable us to dwell eternally with Him.

1. In the Blessed Sacrament Jesus strengthens our faith in divine revelation.

Without faith it is impossible to please God. (Hebr. 11/6.)

(a) The Blessed Sacrament is a Sacrament of faith—surpasses the senses.

(b) The Blessed Sacrament constantly exercises our faith.

(c) The Blessed Sacrament rewards our love for God by an increase of faith.

(d) The Blessed Sacrament is a magnet that attracts humble and devout hearts.

(e) The Blessed Sacrament makes "heroes of the faith"—saints.

2. In the Blessed Sacrament Jesus detaches us from earthly things.

(a) He spiritualizes our thoughts, desires, and actions.

(b) He enriches all who approach Him.

3. In the Blessed Sacrament Jesus strengthens us for the trials of life.

(a) Makes us alert and decisive in temptation.

(b) Gives us strength to carry our cross.

4. In the Blessed Sacrament Jesus enables us to live a life of virtue.

(a) To lay up treasures in Heaven.

(b) To do God's will in all things.

Peroration: Behold the God whose delights are, etc. Let us reciprocate His love. Let us abide in Him, that He may abide in us, and be the pledge and the means of our glorification.

7. THE BLESSED SACRAMENT THE GREATEST TREASURE OF THE CHURCH

Exordium: "He hath made a remembrance of His wonderful works." (Ps. 110/4.) As a merciful and gracious Lord, Jesus bequeathed to His Church a priceless treasure. This treasure is the Blessed Sacrament. Let us consider the Blessed Sacrament and see that it is the greatest (1) consolation, (2) joy, (3) distinction of the Catholic Church.

I. *Consolation:*

1. In her conflict with the world.

(a) The world tries to make man forget God and eternity.

(b) The world hates the followers of Christ; it hated Christ first. (Jno. 15/18–20.)

2. Earthly means to-day are on the side of the world—rob the Church.

(a) Legislation; (b) newspapers; (c) false science; (d) wealth.

3. In this conflict the Blessed Sacrament is her only solace.

(a) Jesus overcame the world (John 16/38.) He is always with His Church. (Matt. 28/20.)

(b) Time and people change; Jesus will ever be with the Church.

4. The triumphs of the Church are an evidence of her divine vitality.

II. *Joy:*

1. It enables her members to do great things for God and souls.

(a) The progress of children is the joy of parents. Consider the martyrs, the virgins, the confessors, their various works of zeal, charity and mercy!

(b) You are our glory and our joy. (1 Thess. 2/20.)

III. *Distinction:*

1. The Blessed Sacrament is the source of her unity.

(a) The Catholic Church in reality a universal church, one in faith, practice and government.

(b) Other churches are based on private interpretation, and want union.

(c) Without the Blessed Sacrament the Church would disintegrate and perish.

(d) It is the source of life, strength and unity of religious communities.

2. The Blessed Sacrament is the source of the Church's immutability in faith and morals.

(a) The world tries to undermine and disprove her teaching.

(b) But the Church says: "Jesus Christ, yesterday, and to-day; and the same forever." (Hebr. 13/8.)

(c) Christ said: "Heaven and earth will pass away," etc. (Matt. 24/35.)

(d) St. Paul said: "Even though an angel from heaven preach," etc. (Gal. 1/8.)

3. The Blessed Sacrament the assurance of the indefectibility.

(a) New means are invented to meet the demands that come with the change of time and place.

(b) The Church always has this divine means.

(c) I am with you all days, even to the consummation of the world. (Matt. 28/20.)

Peroration: The Blessed Sacrament the pride of the Church. *"Lauda Sion, Salvatorem."* Reanimate your faith, thank God, appreciate the Blessed Sacrament.

8. THE TRIALS OF JESUS IN THE BLESSED SACRAMENT

Exordium: "My sorrow is continually before me." (Ps. 37/18.) The love of Jesus for mankind prompted Him to become the "Man of Sorrows." In the Blessed Sacrament He loves us still. He suffers on our altars ("My sorrows," etc.) (1) From His enemies, (2) from His friends.

I. *From His Enemies.*

1. Jesus is insulted by His enemies.
   (a) "Prophesy unto us who it was that struck thee" (Luke 22/64) is repeated to-day.
   (b) "If you are the Son of God, come down from the cross" (Matt. 27/40) is repeated to-day.
   (c) "Others He helped, Himself He cannot help" (Matt. 7/34), say the persecutors of the Church.
   (d) "His blood be upon us and upon our children" (Matt. 27/25), reckless of consequences.
   (e) Voltaire ridiculed the Blessed Sacrament and died in despair.
   (f) Insults to pope, bishops, priests are insults to Jesus in the Blessed Sacrament.
2. Jesus condemned to death.

(a) Rapid sketch of the Saviour's condemnation.

(b) And yet, "My delights are to be with the children of man." (Prov. 8/31.)

(c) Mortal sin renews the cause of Christ's death,—especially religious indifference.

(d) Behold the wounds of the Saviour on the Cross and in the Blessed Sacrament.

3. Jesus crucified.

(a) Scourging, crowning with thorns, way of Cross, crucifixion.

(b) Desecration of the Blessed Sacrament by the enemies of Church.

(c) Example of ex-priest in Mecklenburg who sold consecrated Host to Jews, who cut it with a knife and blood streamed forth.

II. *From His Friends.*

1. Who desert Him.

(a) "His disciples leaving Him, all fled away." (Mark 14/50.) Application.

(b) "I am the outcast of the people." (Ps. 21/7.) Application.

2. Who betray Him.

(a) "Judas, dost thou betray the Son of man with a kiss?" (Luke 22/48.)

(b) A Catholic betrays Jesus by sacrileges.

3. Who deny Him.

(a) "I know not this man." (Mark 14/71.)

(b) By neglecting prayer, Mass and the Sacraments.
(c) By contracting mixed marriages, contrary to laws of Church.
(d) By indifference and apostasy.

4. Who condemn Him.
(a) "Whom will you that I release to you, Barabbas or Jesus?" (Mark 27/17.)
(b) The flesh or the spirit?
(c) The world or Christ?

Peroration: The life of Jesus was a life of suffering on earth and now is in the Blessed Sacrament. Can you say, "I am innocent of the death of this Just One?" "Father, forgive them, for they know not what they do." (Luke 23/34.) Marvel at the love of Jesus. Express your sorrow. Beg His pardon. Promise Him fidelity.

9. OUR GRATITUDE TO JESUS IN THE BLESSED SACRAMENT

Exordium: "What shall I render to the Lord for all the things He hath rendered to me?" (Ps. 115/12). Jesus has given Himself to us in the Blessed Sacrament. We owe Him a debt of gratitude. We can show our gratitude to Him in the Blessed Sacrament, by (1) a lively faith, (2) a profound reverence, (3) a high esteem, and (4) frequent visits.

I. *By a lively faith in the mystery of the Real Presence.*

1. We accept it on the word of Him who said: "Heaven and earth will pass," etc. (Matt. 24/35.)
2. We accept it on the authority of the Church, which is guided by the Holy Ghost.
3. We accept it as the evidence of the love of Him who died for love of us.
4. Think lovingly, trust implicitly, receive devoutly.

II. *By profound reverence for Jesus in the Blessed Sacrament.*

1. He, the almighty, eternal God is present, on whom we depend entirely.
   (a) Honor is due to the relics of saints.
   (b) Greater honor is due to the saints, to the Blessed Virgin.
   (c) The greatest honor is due to Jesus in the Blessed Sacrament.
2. This reverence should govern our conduct in Church, our speech, and thoughts at all times (processions, etc.)

III. *By high esteem for Jesus in Blessed Sacrament.*

1. "I have loved, O Lord, the beauty of thy house; and the place where thy glory dwelleth." (Ps. 25/8.)

2. The Church shows her esteem for the Real Presence by adorning the house of God as beautifully as possible.

3. The faithful show their esteem:

(a) By contributing to religion according to their means.

(b) By dressing modestly when attending services.

(c) By their recollection in the presence of the Blessed Sacrament.

(d) By purifying their hearts to welcome Jesus.

IV. *By visiting Jesus in the Blessed Sacrament.*

1. No devotion when we come to Church only because we are bound by precept.

2. True love delights in being in the company of Jesus in the Blessed Sacrament.

(a) To converse about our affairs.

(b) To thank Jesus for His favors.

(c) To beg for light, good will, love.

(d) To beg His pardon.

(e) To rejoice.

(f) To be refreshed.

3. To assist at Holy Mass, Vespers, and Benediction, to receive Holy Communion. "Come to me all ye that labor," etc. (Matt. 11/28.)

Peroration: Our debt of gratitude is infinite. After all has been done, what can we do to show our grati-

tude. *"Quid retribuam?"* (Ps. 115/2.) At least let us often show our appreciation by our loyalty and steadfast devotion to Jesus Christ in the Blessed Sacrament.

Second Series

THE HOLY EUCHARIST, THE SOURCE OF DIVINE LIFE

1. JESUS OUR COMPANION ON THE JOURNEY OF LIFE

Exordium: "Behold, I am with you all days even to the consummation of the world." (Matt. 28/20.) As the Lord accompanied the Israelites on their journey to the promised land, so Jesus is ever with us on our journey to eternity. He is our companion in the Blessed Sacrament. Let us see: (1) that life is a pilgrimage, (2) that Jesus is our companion on this pilgrimage.

I. *Life is a pilgrimage* (to eternity).

1. This pilgrimage begins at birth and continues irresistibly day by day.

(a) This pilgrimage ends with death. Remember that death is not slow. "The covenant of this world shall surely die." (Ecclus. 14/12.)

(b) This pilgrimage is to eternity.

(1) "Man shall go unto the house of his eternity." (Eccles. 15/5.)

(2) "We have not here a lasting city, but we seek one that is to come." (Hebr. 13/14.)

(3) On a sickcall, the patient wished to argue about eternity. "It is written in your heart, you will realize it today,"—said the priest and left; the sick man called him back and confessed his sins.

2. There is a happy and a painful eternity.

(a) "These shall go into everlasting punishment; but the just into life everlasting." (Matt. 25/46.)

(b) We all must make our choice. "I set before thee life and death." (Lev. 30/15.)

(c) Whither goest thou, to heaven or to hell?

3. Our eternity will be finally decided at the particular judgment—we decide now, on account of the importance of our decision.

II. *Jesus is our companion on the journey of life.*

Blotting out the handwriting of the decree that was against us; He hath taken the same and fastened it to the cross. (Col. 2/14.)

1. He is our companion on the cross:

(a) telling us of the love of God. "For God so loved the world," etc. (John 3/16.)

(b) telling us of His own love. "Greater love hath no man," etc. "He loved them unto the end." (John 13/1.)

(c) teaching us to endure—to carry our cross to the end.

2. He is our companion in the person of His vicar, of the bishop, of every priest.

(a) "He that heareth you heareth me." (Luke 10/16.)

(b) "As the Father hath sent Me, so I send you." (John 20/21.)

3. He is our companion in the Blessed Sacrament to aid all of good will to reach the promised land.

(a) God sent an angel to conduct Tobias; He sends His Son to aid us.

(b) With the Apostle Thomas we believe and exclaim: "My Lord and my God." (John 20/28.)

(c) Jesus comes under the humble appearance of bread to banish our fears.

(d) He comes under the humble appearance of bread as an inducement to merit. "Blessed are they that have not seen and have believed." (John 20/29.)

(e) By faith we recognize Him and say: "Thou art Christ, the Son of the Living God."

(f) He is ever ready to counsel, to strengthen, to cheer us, and to crown our good will.

Peroration: Jesus a loyal, disinterested companion. Journey with Him in a spirit of faith, and you will reach the land of eternal bliss.

2. JESUS OUR GUIDE ON THE JOURNEY OF LIFE

Exordium: "He that followeth me, walketh not in darkness, but shall have the light of life." (Jno. 8/12.) There are many ways that lead to eternity, but only one to life eternal. To make the journey on the way to life eternal we need a guide. Jesus in the Blessed Sacrament is our Guide. (1) He goes before us by His example. (2) He warns us of danger. (3) He counsels us in doubt. May the Holy Spirit prompt us to follow this Guide.

I. *He goes before us by example. The way which is difficult, because opposed to the way of the world, difficult to travel, because it demands sacrifice.*

1. In humility.
   (a) "God resisteth the proud," etc. 1 Peter 5/5.)
   (b) The world loves pride, but the world has nothing in common with Christ.
   (c) Jesus says from the tabernacle: "Come, follow me." (Mark 10/21.)
   (d) Jesus is most humble in the Blessed Sacrament. "Learn of me to be meek." (Matt. 11/29.)
   (e) The greater the Saints, the more profound their humility. Example.

2. In patience and meekness. "Learn of me," etc. (Matt. 11/29.)
   (a) Coldness, indifference, neglect, sacrilege, desecration.
   (b) "I have given you an example, that, as I have done, you should do likewise." (Jno. 13/15.)
3. In peace and concord.
   (a) "But I say to you, love your enemies." (Matt. 5/44.)
   (b) The world says, "an eye for an eye, and a tooth for a tooth," but Jesus says: "Love your enemies." (Matt. 5/44.)
4. In every virtue.
   (a) Like Gedeon, He says: "What you shall see me do, do you." (Judges 7/17.)
   (b) He gives us the will and the strength to follow Him.

II. *He warns us of danger.*

1. Our greatest danger is the allurement of the riches, the honors, and the pleasures of life.
   (a) He warns us against them by offering us the treasures of virtue, grace, and merit.
   (b) "I am the bread of life; he that believeth in me, shall never thirst." (John 6/35.)
   (c) "Lay up treasures in heaven," etc. (Matt. 6/20.)
   (d) He warns us by His example to die to

the world and to live in God by prayer and devotion.

2. "Seek the things that are above, where Christ is sitting at right hand of God." (Col. 3/1.)

III. *He counsels us when we are in doubt.*

1. Fear, uncertainty, and scruples rob us of courage and inclination for the interior life, and easily turn us away from God.

2. Jesus, our Guide, says: "I am the light of the world." (John 8/12.) He is the Master of life and death.

3. The Saints knew how to seek counsel from Jesus in the Blessed Sacrament.

4. Example of St. Thomas Aquinas, seeking light on the questions of his "Summa."

Peroration. Behold Jesus, our Guide, on the journey of life. Truly, whoever follows Him, walks not in darkness. The light of His example is ever before us. He warns us of danger and counsels us in perplexity. Let us turn to Him in a spirit of faith, surrender ourselves to His guidance, follow Him generously, and our journey will lead to life eternal.

3. JESUS OUR CONSOLER ON THE JOURNEY OF LIFE

Exordium: "Our Lord Jesus Christ comforteth us in all our tribulation." (2 Cor. 1/4.) Jesus consoled Mary and Joseph on their journey to Egypt.

He is also with us to console us on the journey of life. Let us consider the subject of consolation and see: (a) that we are in need of it; (b) that Jesus consoles us in the Blessed Sacrament.

I. *We need divine consolation on the journey of life.*

1. Our life is a life of trial. "Man, living for a short time, is filled with many miseries." (Job 14/1.)

(a) Earth is a valley of tears. "Thorns and thistles shall it bring forth." (Gen. 3/18.)

(b) Bodily affliction, mental anguish, injustice come to all.

2. To journey on courageously in such trials man needs consolation.

(a) Can earthly pleasures, dissipation, give this consolation? No!

(b) The human heart craves for consolation from God.

(c) For mankind is too selfish, too unsympathetic to give it.

(d) "I looked for one that would comfort me, and I found none." (Ps. 68/21.)

(e) "They have forsaken me, the fountain of living water, and have digged to themselves cisterns, broken cisterns that can hold no water." (Jer. 2/13.)

II. *Jesus in the Blessed Sacrament is our consoler.*

"The God of all comfort." (2 Cor. 1/3.) "As one

whom the mother caresseth, so will I comfort you." (Is. 66/13.)

1. He is able to console us. "All power is given Me in Heaven and on earth." (Matt. 28/18.) "He hath done all things well." (Mark 7/37.) "Do you believe that I can do this unto you? Yea, Lord; According to your faith be it done unto you." (Matt. 9/28–29.)

(a) He can console us when others persecute. Example of young man born blind. (John 9/6–7.)

(b) He can console us when we are sad. Example of the two disciples at Emmaus. (Luke 24/32.)

(c) He knows all our troubles. Example of Mary Magdalen. "Thy sins are forgiven." (Luke 7/48.)

2. Jesus in the Blessed Sacrament is ever ready to console us.

(a) "I will not leave you orphans." (John 14/18.)

(b) "Behold, I am with you all days, even to the consummation of the world." (Matt. 28/20.)

(c) "Come to me all ye that labor," etc. (Matt. 11/28.)

(d) "If any man thirst, let him come to Me and drink." (John 7/27.)

(e) The scene at the lake of Galilee: "Peace be to you; it is I; fear not." (Luke 24/36.)

3. Jesus is ever willing to come to our aid.
   (a) He strengthens martyrs, virgins, confessors, often miraculously.

Peroration: Jesus in the Blessed Sacrament is ready to help us, because He loves us and realizes our necessity. Do we go to Him for sympathy, consolation, help? Or look we for human solace? Go to Jesus ever true. Example of St. Clement Mary Hofbauer. "Come to me," etc. (Matt. 11/28.)

4. JESUS OUR STRENGTH ON THE JOURNEY OF LIFE

Exordium: "I can do all things in him who strengtheneth me." (Phil. 4/13.) Like St. Paul, we are weak of ourselves, but can do all things in Him who strengthens us. Jesus in the Blessed Sacrament is our strength on the journey of life. Let us see how Jesus strengthens us (1) in life and (2) in death.

I. *Jesus is our strength in life.*

1. He enables us to please God, triumph over temptation, and save our souls.
   (a) "The kingdom of heaven suffereth violence." (John 8/12.)
   (b) "No man can say Lord Jesus, but by the Holy Ghost." (1 Cor. 12/3.)

(c) "Being rich, He became poor for your sakes, that through His poverty you might be rich." (2 Cor. 8/9.)

2. He enables us to practise virtue.
   (a) Through Him we grow in the faith. Example of St. Francis de Sales.
   (b) Through Him we conquer impurity. Example of St. Paul.
   (c) Through Him we conquer bitterness, etc. Example of St. Stephen.
   (d) Through Him we see and avoid the danger of sin.

3. He enables us to fulfil the duties of our state in life.
   (a) To live in peace with our neighbor. "Father, forgive them, for they know not what they do." (Luke 23/34.)
   (b) To do our duty in the sight of God. "The Lord is nigh unto them that call upon Him." (Ps. 144/18.)
   (c) To sacrifice all for the love of God. "I can do all in Him who strengtheneth me." (Phil. 4/13.)

4. He enables all to perform works of zeal.
   (a) To embrace and follow our vocation.
   (b) To promote the glory of God and the good of souls. Example, the works of mercy in the Church.
   (c) "I will go to the altar of God; to God who giveth joy to my youth." (Ps. 42/4.)

II. *Jesus is our strength in death.* The covenant of this world shall surely die. (Eccles. 14/12.)

1. Death hard for man. "O death, how bitter is the remembrance of thee!" (Eccles. 41/1.)
   (a) It ends his earthly possession.
   (b) In this decisive moment hell will make a last effort to gain him.
   (c) It is the vestibule of an unknown eternity.
   (d) It is the summons to the judgment-seat of God.
   (e) It is the decisive moment on which a happy eternity depends.
2. Jesus assists us in death:
   (a) If we have loved Him during life, He will love us in death.
   (b) He will enable us to leave the things of earth for the joys of Heaven.
   (c) He will protect us against the powers of hell.
   (d) He, our friend, will be our judge.
   (e) He will be our pledge of a glorious resurrection. "He that eateth," etc. (John 6/55.)
   (f) In union with Him we can say: "O death, I will be thy death." (Osee 13/14.) "O death, where is thy victory?" (1 Cor. 15/55.)

Peroration: Jesus is our strength. Do we seek our strength in Him or in ourselves? Behold the Life, the source of strength. Find strength in life and

death by cultivating devotion to Jesus in the Blessed Sacrament.

5. JESUS OUR MEDIATOR ON THE JOURNEY OF LIFE

Exordium: "If any man hath sinned, we have an advocate with the Father, Jesus Christ, the just." (1 John 2/1.) We are all sinners. Jesus in the Blessed Sacrament is our advocate. Consider Jesus as our advocate and see that He constantly begs mercy and grace for us,—offering His life and blood in atonement for our sins.

I. *Jesus obtains mercy and grace for us.*

1. As sinners we need pardon and help.
   (a) "He is always living to make intercession for us." (Hebr. 7/25.)
   (b) "He is the propitiation for our sins." (1 John 2/2.)
   (c) He is ever praying in the tabernacle, showing His wounds, asking mercy and grace for us.
   (d) Without His mediation mankind would long ago have gone to ruin.
   (e) He makes intercession especially in the sacrifice of the Mass.
   (f) "Knowest thou not that the benignity of God leadeth thee to penance." (Rom. 2/4.)

2. As children of God we need grace. This Jesus applies to us in Mass, Holy Communion, etc.

II. *Jesus offers His life and blood for us.*

1. He renews the sacrifice of Calvary daily on our altars.
   (a) Through Him we can make atonement for our sins.
   (b) From Him obtain peace of conscience. "Be of good heart, thy sins are forgiven." (Matt. 9/2.)
   (c) Columbus and his crew assisted at Mass and received Holy Communion before setting out.
2. He gives Himself as a pledge of love to us.
   (a) In union with Him we offer a worthy sacrifice of adoration.
   (b) In union with Him we thank God adequately.
   (c) In union with Him we pray efficaciously.
3. "Forget not the kindness of thy surety; for he hath given his life for thee." (Eccles. 29/14.)
   (a) The Vision of Ezechiel (9/4). "Mark Thou on the forehead of the contrite; destroy the rest."

III. *Jesus makes atonement for us.*

1. Jesus could have made adequate atonement by one act.
   (a) Every act of His had infinite value of merit and satisfaction.

(b) His love prompted Him to go to extremes on Calvary.

(c) The same love now prompts Him to do the same in the Blessed Sacrament.

2. In eternity atonement is rigorous, painful; now, it is merciful for us.

3. The treasures of His atoning merits are applied to us especially in the Blessed Sacrament.

Peroration: Jesus is our High Priest, our Mediator. In Him, through Him, and with Him we journey to life eternal. No one can go to the Father except through Him. Be marked then with His sign by assisting devoutly at holy Mass, by receiving Him frequently into your hearts, and by living daily in union with Him.

6. JESUS OUR BEST FRIEND ON THE JOURNEY OF LIFE

Exordium: "I will not call you servants. But I have called you friends." (John 15/15.) A true friend is a treasure on a journey. On the journey of life Jesus is our friend. Let us consider Jesus in the Blessed Sacrament as our friend on the journey of life, and consider: (1) the friendship of Jesus for us, and (2) our friendship for Jesus.

I. *The friendship of Jesus for us.* Friends have all things in common.

1. Jesus dwells among us.
   (a) "I have called you friends." (John 15/15.)
   (b) "My delights are to be with the children of men." (Prov. 8/31.)
   (c) His love for us has brought Him into our midst.
   (d) He has come to aid us in our journey, to attain possession of Heaven.
2. He shares His treasures with us.
   (a) His atonement for our sins in Holy Mass.
   (b) He enriches us with virtue in Holy Communion.
   (c) He gives grace to acquire merits in Holy Communion. "Without me you can do nothing." (John 13/5.)
3. He shares our burdens.
   (a) The burden of our sin He has taken upon Himself.
   (b) The trials of life He renders light.
   (c) He consoles and encourages us.

II. *How we should manifest our friendship towards Jesus in the Blessed Sacrament.* We must reciprocate:

1. By loving to be near Him.
   (a) Visits, Mass, Communion, otherwise He may say:
   (b) "Verily, I know you not." (Matt. 25/12.)

(c) "I was in prison [of love], and you did not visit me." (Matt. 25/43.)

2. By sharing
   (a) Our sorrows with Him. "Come to me all ye that labor," etc. (Matt. 11/28.)
   (b) Our temptations and trials. "Lord, save us, we perish!" (Matt. 8/25.)
   (c) Our joys, prayers, and good works. "I do always the things that please him." (John 8/29.)
   (d) Make Him a daily sacrifice.
3. By enduring all things for the love of Him.
   (a) By sympathizing with Him in the trials of His church.
   (b) By openly defending Him against His enemies.
   (c) By making Him known and loved by all mankind.

Peroration: Jesus calls us His friends and manifests His friendship for us to make us worthy of His Father's love. Do we appreciate this friendship? Do we have all things in common with Him, even as He shares all things with us. Sorrow for indifference. Pledge of love and devotion.

Third Series

THE BLESSED SACRAMENT AND THE THEOLOGICAL VIRTUES

1. THE BLESSED SACRAMENT, THE CENTRE OF FAITH

Exordium: "God is the justifier of him who is of the faith of Jesus Christ." (Rom. 3/26.) "Jesus is the author and finisher of our faith." (Hebr. 12/2.) Faith is necessary to please God. In the Blessed Sacrament Jesus is the centre of faith. He is: (1) The support, (2) the test, (3) and the strength of our faith.

I. *The support of our faith.* "I am the light of the world." (John 8/12.)

1. Faith is a ray of light, as essential to spiritual life as sunlight is to vegetative life.

(a) It clears up many mysteries of nature—the light on the pilgrim's way.

(b) It reveals many divine truths—the compass indicating man's destiny.

(c) Example of Plato: "God alone can teach us how we should serve him."

2. Jesus in the Blessed Sacrament supports our faith.

(a) "I am the way, the truth, and the life." (John 14/6.)
(b) "I am with you all days." (Matt. 28/20.)
(c) By His living presence in our midst.
(d) By His acts of friendship towards us.
(e) By His union with us in Holy Mass and Communion.

II. *The Test of our Faith.*

1. He is the eternal God.
   (a) He is the Redeemer of mankind.
   (b) He is the just Judge of the living and the dead.
2. He can be perceived only by faith.
   (a) His majesty and power are hidden.
   (b) "Blessed are they that have not seen, yet have believed." (John 20/24.)
3. Hence, devotion to the Blessed Sacrament is the evidence of our faith.

Example: Elizabeth to Mary. "Blessed art thou that hast believed." (Luke 1/45.)

III. *The strength of our faith.* Divine strength necessary to endure the trials and make the sacrifices demanded by faith.

1. Jesus strengthens us in our trials.
   (a) "Have confidence, I have conquered the world." (John 16/38.)

(b) "He that eateth my flesh and drinketh my blood," etc.
(c) "Begone, Satan, the Lord thy God," etc. (Matt. 4/10.)

2. He enables us to practice our faith.
(a) "Abide in me and I in you." (John 15/4.)
(b) "I am the vine; you are the branches." (John 15/5.)
(c) "I can do all things in him who," etc. (Phil. 4/13.)
(d) "Come to me all ye that labor," etc. (Matt. 11/28.)

Peroration: Jesus in the Blessed Sacrament the centre of faith. Devotion to the Blessed Sacrament essential to Catholic life. Make Him the centre of your life and you will grow in His spirit.

2. THE BLESSED SACRAMENT, THE KEYNOTE OF FAITH

Exordium: "The just man liveth by faith." (Gal. 3/11.) To live by faith we must identify ourselves with Jesus Christ. Jesus Christ is with us in the Blessed Sacrament. Devotion to Jesus in the Blessed Sacrament is the keynote of a life of justification: (1) Firm belief in teaching of Church on Blessed Sacrament; (2) Esteem for the priest as minister of the Blessed Sacrament; (3) Generous and public

reverence for the places where the Blessed Sacrament is kept.

I. *Firm belief in the mystery of the Blessed Sacrament.* The doctrine well founded:

1. On the teaching of the Saviour: "The bread which I will give you is my flesh," etc. (John 6/52–7.)

2. On the words of St. Paul: "I have received from the Lord . . . this is my body . . . therefore whosoever shall eat this bread . . . unworthily shall be guilty of the body," etc. (1 Cor. 11/23–27.)

3. Words must be taken in their literal sense when possible. "This is My Body." Jesus took them in the literal sense, else He could have deceived the Jews. (John 6.)

4. Emphatic teaching of the Church: "If anyone will deny—" Con. Trent, Sess. 13, can. 1.

5. The doctrine never seriously questioned for fifteen hundred years.

6. Ever a source of blessing, consolation and peace for Catholics.

II. *Esteem for the priesthood.*

1. Faith in the Blessed Sacrament inspires us with esteem for the priesthood.

   (a) Intimate connection between the Blessed Sacrament and the priesthood.

   (b) The proofs for the Blessed Sacrament are proofs for the reality of the priesthood.

2. "Thou art a priest forever according to the order of Melchisedech." (Ps. 109, 4.)

3. "Man of God." (4 Kings 1/4.) "Dispensers of the mysteries of God." (1 Cor. 4/1.)

4. "He that toucheth you, toucheth the apple of my eye." (Zach. 2/8.)

5. Who honors the priesthood, honors Christ. (St. John Chrysostom.)

III. *Reverence for the house of God.*

Church
- Jacob 1. The house of God the gate of Heaven. (Gen. 28/17.)
- Moses 2. The place whereon thou standest is holy. (Exod. 3/5.) (Josue 5/16.)
- Calvary 3. Want of faith prompted the multitude to blaspheme Jesus.

1. In speech. If the corporal is sacred, then also the tongue on which the Blessed Sacrament rested.

2. In passing a church. "Every one that shall confess me before men," etc. (Matt. 10/32.)

3. In assisting at Mass; like Mary, John, and Magdalen on Calvary.

4. Contribute to the support of religion; you give to Jesus Himself.

Peroration: If we have the faith, we must show it in our conduct towards Jesus in the Blessed Sacrament, His priests and His church. If Bethlehem and Calvary are dear, these are more so. Example of St. Wenceslaus.

3. THE BLESSED SACRAMENT, THE SURETY OF OUR HOPE

Exordium: "Through Jesus Christ we glory in the hope of the glory of sons of God." (Rom. 5/2.) Every heart longs for the happiness of Heaven. We can hope for the means of attaining this happiness only from God. Jesus in the Blessed Sacrament is (1) the anticipation of the object and (2) the surety of our hope.

I. *The object of our hope.* Eternal happiness.

1. God. "In Heaven we shall see God, possess God, Love God." (St. Aug.)

(a) The heart longs for the presence of God, that can be perceived and that fills it with happiness. Eden—Ark of the Covenant—Jesus Christ—Blessed Sacrament—Heaven. We now see through a glass, but then we shall see face to face. (1 Cor. 13/12.) "My Lord and my God." (John 20/28.)

(b) The complete possession of God—participating in nature and happiness—wisdom—knowledge of creation—redemption—and sanctification. Perfection—glory of virtue and merit—all contained in the mystery of the Blessed Sacrament.

"He that eateth," etc. (John 6/55.) The friendship of the elect—the overflowing of personal happiness—the crowning blessing of the happiness of heaven. In the Blessed Sacrament we have the means of loving God and our neighbor.

2. The graces necessary for salvation.
   (a) Christ merited for all by His suffering and death. "The way, the truth," etc. (John 14/6.)
   (b) By Him we are enabled to go to the Father. "No one goes to the Father except," etc. (John 14/6.)
   (c) Jesus is in the Blessed Sacrament and says: "If any one thirst," etc. (John 7/37.) "My flesh is meat indeed, my blood is drink indeed." (John 6/57.)

II. *The Blessed Sacrament the surety of our hope.*

1. Evidence of good will of God the Father.
   (a) The Son of Man is come, to give His life as redemption for many. (Matt. 20/28.)
   (b) "I will be with you to the consummation of the world." (Matt. 28/20.)
   (c) Hence the Church always prays: *"Per Dominum nostrum Jesum Christum."*
   (d) Jesus is present wherever the Blessed Sacrament is reserved. "He that eateth my flesh . . . and I will raise him up on

the last day." (John 6/50.) "If any man shall eat of this bread, he shall live forever." (John 6/52.) "I am with you in tribulation." (Ps. 90/15.)

Peroration: Jesus in the Blessed Sacrament anticipates our hopes on earth and is the pledge of their fulfillment in Heaven. Certain on the part of God. Let us make it certain on our part by devotion to the Blessed Sacrament and by co-operating with grace. Ask all favors *"Per Christum Dominum nostrum."*

4. THE BLESSED SACRAMENT, THE CENTRE OF A LIFE OF CHRISTIAN HOPE

Exordium: "Oh, how great is the multitude of thy sweetness, O Lord, which thou hast hidden for them that fear thee." (Ps. 30/20.) We must seek the favors of God to relish them. The dispenser of divine favors Himself is hidden in the Blessed Sacrament. We make Jesus the centre of a life of Christian hope: (1) by obeying His inspirations, (2) by having recourse to Him in all our wants, (3) by assisting devoutly at holy Mass, and (4) by receiving Communion frequently.

I. *By obeying His inspirations.*

1. He warns us to avoid a worldly spirit. The world has nothing in common with Him.

(a) Worldly aims and motives—He has none in the Blessed Sacrament.

(b) Worldly styles and fashions. The Blessed Sacrament leads us to think of heavenly things.

(c) Show and notoriety. The Blessed Sacrament inspires with love of hidden life.

II. *By having recourse to Him in all our wants.*

1. Desire of grace, virtue, and merit. Confidence in His merits.

2. Visit in thought and act in time of actual temptation.

3. Recourse in the doubts, trials and difficulties of life. "Lord, save us or we perish!" (Matt. 8/25.) "Jesus, Son of David, have mercy on us!" (Luke 8/25.) "Lord, help me!" (Matt. 14/31.) The disciples at Emmaus. "Stay with us." (Luke 24/29.)

III. *By assisting devoutly at Holy Mass.* The most efficacious prayer.

1. "Seek the things that are above, where Christ is sitting at the right hand of God." (Col. 3/1.)

2. The negligent Catholic is indifferent on Sundays and never present on week days.

(a) Little faith, less practical hope and devotion.

(b) Plenty of time and energy for flesh and the world, little for soul and God.

3. Devout Catholics assist with recollection as often as they can;

(a) Realizing that one grace is more precious than all earthly treasures;

(b) Realizing that on our altars Christ renews the sacrifice of Calvary;

(c) Realizing that by assisting devoutly they unite with Christ in the sacrifice;

(d) Realizing that here they have the powerful mediation of Christ.

IV. *By the frequent reception of Holy Communion.*

1. Holy Communion is an antidote for the worldly spirit, which is the enemy of hope.

(a) "The tree of life—the bread of life." (John 6/41.)

2. Holy Communion is the source of strength and perseverance. "He that eateth," etc.

3. Holy Communion unites us intimately with Christ. "Thou art my hope and my portion in the land of the living." (Ps. 141/6.)

Peroration: Intimate union with Jesus in the Blessed Sacrament is the centre of a life of hope. In proportion as we cultivate this union, we shall taste the multitude of His sweetness. Temptations will fade away, virtue will grow pleasant, and grace and merit will abound.

5. THE BLESSED SACRAMENT, THE NOURISHMENT OF CHRISTIAN CHARITY

Exordium: "I am come to cast fire on the earth; and what will I but that it be kindled?" (Luke 12/49.) Jesus came on earth to kindle the fire of divine love. Every fire must be fed. The nourishment of Christian love is the Blessed Sacrament. (1) The Blessed Sacrament is the greatest token of God's love for us, (2) the stimulating influence of our love for God.

I. *The greatest token of God's love for us.* In the Blessed Sacrament:

1. Jesus gives Himself entirely to us.
   (a) His divinity with its perfection. "No other people has its God so near." (Deut. 4/7.)
   (b) His humanity.
      (1) His body formed by the Holy Ghost.
      (2) His Sacred Heart with its sympathy and compassion. "It is I, fear not." (Matt. 14/27.)
      (3) His supernatural life that united His humanity intimately with God. "He that eateth my flesh," etc. (John 6/57.)

(4) His virtues: "All that I have is thine." (Luke 15/31.)
(5) His merits and satisfaction.
(6) He gives us more than a mother gives to her child. *"Ad ubera portabimini."* (Is. 66/12.)

2. Jesus gives Himself to us in countless places.
   (a) Everywhere he is "the bread of life." (John 6/48.) "If any one will eat of this bread," etc. (John 6/52.)
   (b) Everywhere He renews the sacrifice of Calvary. "If anyone thirst," etc. (John 7/37.)
   (c) He is present on every altar. "My delights are to be with the children of men." (Prov. 8/31.)
3. Jesus gives Himself to us forever.
   (a) "Behold I am with you to the consummation of the world." (Matt. 28/20.)
   (b) "If any man will eat of this bread, he will live forever." (John 6/52.)

II. *The stimulating influence of our love for God.*

"Let us love God because He hath loved us first." (1 John 4/19.)

1. Even the Real Presence exercises a stimulating influence.
   (a) Wheresoever the body shall be, thither will eagles also be gathered together." (Luke 17/37.)

(b) The quickening influence in every parish, in every religious community.

2. The Sacrifice of the Mass even more efficacious.

(a) "And I, if I be lifted up from that earth, will draw all things to myself." (John 12/32.)

3. Holy Communion most efficacious. "Amen, Amen, I say to you, unless you eat," etc. (John 6/54.)

(a) Most intimate union of two in one spirit.

(b) "I am come to cast fire on the earth," etc. (Luke 12/49.)

(c) Blessed Sacrament, the nourishment of divine love. "Thou shalt love the Lord, thy God," etc. (Deut. 6/5.)

Peroration: The Blessed Sacrament the evidence of God's love for us, the nourishment of our love for God. It detaches us from the world, cools the fire of concupiscence and constrains us to love Him, whose great desire is to help us to die entirely to self, and live entirely in His love. "I am come to cast fire," etc.

6. THE BLESSED SACRAMENT, THE MEANS OF GROWING IN CHRISTIAN CHARITY

Exordium: "I counsel thee to buy of me gold fire tried, that thou mayest be made rich." (Apoc.

3/18.) In these words the Saviour exhorts the lukewarm bishop of Laodicea to cultivate virtue. We, too, must grow in the love of God. We may obtain the means of growing in Christian charity: (1) by making the Blessed Sacrament the immediate object of our love, (2) by imitating Jesus in the Blessed Sacrament in our love for our neighbor.

I. *The Blessed Sacrament the immediate object of our charity.*

1. Esteem Jesus in the Blessed Sacrament above all things else in the world.
   (a) "Where your treasure is, there will your heart be also." (Luke 12/34.)
   (b) "He that loveth not, knoweth not God." (1 John 4/8.)
   (c) "In my meditation a fire shall flame out." (Ps. 38/4.)
2. Love Jesus in the Blessed Sacrament above all things else in the world.
   (a) "Have you seen Him whom my soul loveth?" (Cant. 3/3.)
   (b) We love to think of our friends, to visit them, to exchange gifts. We should act thus especially towards Jesus in the Blessed Sacrament.
   (c) "Her conversation hath no bitterness." (Wis. 8/16.)
3. Frequent Communion.

(a) "I have found Him whom my soul loveth." (Cant. 3/4.)
(b) "With desire have I desired to eat this pasch with you." (Luke 22/15.)
(c) Frequent communion will enable us to persevere in the love of God until death.

4. Make sacrifices for love of Jesus in the Blessed Sacrament.

(a) Offer up your daily crosses and trials.
(b) Restrain your temper for the love of Him.
(c) Perform little kind acts for the love of Him.

II. *Jesus in the Blessed Sacrament teaches us fraternal charity.*

1. The charity of Jesus in the Blessed Sacrament is universal.

(a) No distinction of rich and poor, learned or ignorant.
(b) For there is no respect of persons with God.
(c) Charity must be universal. Ways and means are personal.

2. The charity of Jesus in Blessed Sacrament is *active.*

(a) Cordial—combined with kindness and tact.
(b) Practical—"Let us not love in word, nor

in tongue, but in deed and in truth." (1 John 3/18.)

3. The charity of Jesus disinterested.
   (a) "Charity seeketh not her own." (1 Cor. 13/5.)
   (b) "I am forgotten as one dead from the heart." (Ps. 30/15.)

Peroration: The Blessed Sacrament is a great means of charity. "Above all have charity, which is the bond of perfection." (Col. 3/14.) Let not Jesus be dead in your hearts. Love Him. Learn from Him to be meek and humble of heart. Gold is tried by fire.

Fourth Series

THE PERPETUAL SACRIFICE OF THE NEW LAW

1. THE DIVINE SACRIFICE

Exordium: "Thou art a priest forever according to the order of Melchisedech." (Ps. 109/4.) To secure his happiness, man must cultivate the favor of God. He does this especially by offering sacrifices to God. Consider sacrifice in general. (1) To offer sacrifice to God is natural to man. (2) The sacrifice of Christ on Calvary was an expression of His human nature. (3) To enable man to offer God a worthy sacrifice, Christ instituted a perpetual sacrifice in His Church.

I. *The offering of sacrifice natural to the faithful soul.* Define; explain.

1. The universal practice of the world.
   (a) Adam and Eve taught it to Cain and Abel. Noe, Abraham, Moses. "Let my people go that they may sacrifice to me in the desert. (Exod. 5/1.)
   (b) Heathens who had not the true religion.

(c) Heathens of our day. All excepting Protestants.

2. Prescribed by God in the Old Law.
   (a) "I rejoiced at the things that were said to me: We shall go to the house of the Lord." (Ps. 121/1.)
   (b) "Upon the rivers of Babylon, there we sat and wept: when we remembered Sion." (Ps. 136/1.)
3. The sacrifices of the Old Law were not worthy of God, though the best man could offer.
   (a) They were acceptable as types of the sacrifice of the new law—temporal.
   (b) They were acceptable as evidence of the good will of the people.

II. *The Sacrifice of Jesus Christ:*

1. Enables man to offer God a sacrifice worthy of Him.
   (a) The acts of the God-man are of infinite value—adoration, thanksgiving, reparation, prayer.
   (b) Christ is our High Priest, who took upon Himself the sins of the world.
   (c) His sacrifice offered:
      (1) With the purest intention;
      (2) Perfectly;
      (3) In pain;
      (4) Freely;
   (d) "He was offered because it was His own will." (Is. 53/7.)

(e) "He loved me and delivered Himself up for me." (Gal. 2/20.)

(f) "It is consummated." (John 19/30.) "Father, into thy hands I commend my spirit." (Luke 23/46.)

III. *The Perpetual sacrifice of the New Law.*

1. Without a sacrifice to offer, our condition would be worse than that of the Jews.

2. The Sacrifice of the Mass was foretold.

(a) "From the rising of the sun," etc. (Mal. 1/11.)

(b) "Thou art a priest forever according to the order of Melchisedech." (Ps. 109/4.)

(c) "Always living to make intercession for us." (Heb. 7/25.)

3. The Sacrifice of Mass instituted: "Do this for a commemoration of me." (Luke 22/19.)

4. "If any one will deny that in the Mass a real sacrifice is offered, let him be anathema." (Council of Trent.)

5. "There is only one flesh of our Lord Jesus Christ, one chalice of His Blood, only one altar."

Peroration: By sacrifice we submit ourselves to God and draw down His aid upon us. Thank Jesus for enabling us to offer a sacrifice worthy of God. Show gratitude by devoutly participating in the Sacrifice of the Mass.

2. THE EXCELLENCE OF THE SACRIFICE OF THE MASS

Exordium: "In this place I will give peace, saith the Lord of hosts." (Agg. 2/10.) The prophet extolled the greatness of the second temple of Jerusalem. Our churches are greater because the sacrifice of the New Law is offered in them. Let us consider the excellence of this sacrifice, and see:

I. *Its Intrinsic Value.*

1. The sacrifice of Jesus Christ is most excellent —Calvary.

(a) It is of infinite atoning value.

(b) It earned for us every blessing.

(c) Jesus offered Himself out of love for us.

2. The Mass is the unbloody renewal of the sacrifice of Calvary. (Catechism of the Council of Trent, Lesson 22.)

(a) Jesus sacrificed Himself voluntarily. "He was offered because it was His own will." (Is. 33/7.)

(b) In both the oblation is the same—the Body and Blood of Christ.

(c) In both Jesus has the same intention—obedience to His heavenly Father. "He was obedient unto death, even to the death of the cross." (Phil. 2/8.)

3. The Mass is the most excellent sacrifice we

can offer God. "This is my beloved Son, in whom I am well pleased." (Matt. 3/17.)

4. The excellence of this sacrifice is not vitiated by the lowliness of the church building nor by a want of devotion in the faithful.

II. *The Object of its Institution:* to apply the merits of Christ.

1. To enable man to adore God worthily.

2. To thank God adequately for His favors. (*"Quid retribuam?"*)

3. To appease the anger of God aroused by our sins.

4. To obtain for us grace and protection in life of virtue.

Peroration: The Mass is the sacrifice of the God-Man. In proportion as we participate in it and unite ourselves to Jesus Christ do we worship God in a worthy manner and share in His merits. Thus, says St. Paul, "you are made rich in Him, and nothing wanting to you." (1. Cor. 1/5–7.) Example: Assist regularly at Mass during life and you may confidently say, *"Nunc dimittis"* at death.

3. THE SACRIFICE OF THE MASS, THE SACRIFICE OF CALVARY

Exordium: "The chalice which we bless, is it not the communion of the blood of Christ? And the

bread which we break, is it not the partaking of the body of the Lord?" (1 Cor. 10/16.) At the Last Supper, Christ blessed the chalice and broke bread, and commanded the Church to do the same. Holy Church does so in the Sacrifice of the Mass. The Mass and the Sacrifice of Calvary are one. Consider (1) why they are one, (2) and the conclusions which flow from this doctrine.

I. *Why they are One.* Calvary a bloody—the Mass an unbloody sacrifice.

1. Both sacrifices have the same officiating Priest —Jesus Christ.
   (a) "He was offered because it was His own will." (Is. 52/7.)
   (b) "No man takes my life from me." (John 10/18.)
   (c) "Thou art a priest for ever, according to the order of Melchisedech." (109/4.)
   (d) "Always living to make intercession for us." (Hebr. 7/25.)
   (e) The executioners, the instruments of Christ's death; the visible minister at Mass, the representative of Christ. "Ministers of Christ and the dispensers of the mysteries of God." (1 Cor. 4/1.)
2. The Victim of both Sacrifices is one and the same—Christ.
   (a) On the Cross Christ was offered through the executioner; in the Mass through His priests.

(b) The offering is one and the same, only the manner of offering is different. (Council of Trent, Sess. 77, c 1.)

(c) "This is my Body—this is my Blood; do this for a commemoration of me." (Luke 22/19.)

3. Both sacrifices are offered for the same intention—to honor God worthily.

(a) "Behold, I come, that I should do thy will, O God." (Hebr. 10/7.)

(b) "He humbled Himself, becoming obedient unto death." (Phil. 2/10.)

(c) "Let us therefore go with confidence to the throne of grace, that we may obtain mercy and find grace in seasonable aid." (Hebr. 4/16.)

II. *Conclusions from this doctrine.*

1. The Sacrifice of the Mass is the most sublime and most perfect act of religion.

(a) "This is my well beloved Son, in whom I am well pleased." (Matt. 3/17.)

(b) St. John Chrysostom saw angels surrounding the altar at Mass.

(c) We ought to assist with greatest reverence and devotion.

2. The Sacrifice of the Mass receives its value from Christ, not from the officiating priest.

(a) Chapel or cathedral, simple or solemn, saint or sinner, do not alter it essentially.

(b) The sin of the people does not change it.

"His blood be upon us and upon our children." (Matt. 27/25.)

(c) Piety requisite to share in its merits.

Peroration: The sacrifice of Calvary and of the Mass essentially one. One Priest—one Victim—one intention. The Mass is an act of religion worthy of God. Assist as though you stood beneath the Cross on Calvary. In union with Christ offer a clean oblation.

4. THE MASS HONORS GOD

Exordium: "In every place there is sacrifice, and there is offered to my name a clean oblation." (Mal. 1/11.) This prophecy is literally fulfilled in the Catholic Church. In the Sacrifice of the Mass we have a clean oblation. Let us consider this Sacrifice. It is the means whereby man can adequately (a) adore God, (b) thank God, (c) make satisfaction to God.

I. *With adequate adoration.*

1. We owe God an infinite debt of adoration.
   (a) "In heaven angels honor God singing Holy, Holy, Holy, Lord God of hosts." (Apoc. 4/8.)
   (b) On earth man, in union with Christ, honors God in a more perfect and more worthy manner.

2. Of himself, independent of Christ, man can do nothing worthy of God.

(a) Our Saviour has bequeathed to His Church the Sacrifice of the Mass to honor God in a perfect and worthy manner. (St. Lawr. Just.)

3. We are sinners. Hence, "It was fitting that we should have a high priest, holy, innocent, undefiled, separated from sinners and made higher than the heavens." (Hebr. 7/26.)

4. Only in union with Jesus Christ, in holy Mass, can we offer a worthy sacrifice of adoration to God.

(a) Necessity of assisting at Mass to share in the sacrifice.

II. *With adequate thanksgiving.*

1. We owe God an infinite debt of gratitude.

(a) For the benefits of His goodness, love, and mercy.

(b) "Praise the Lord, for he is good, for his mercy endureth forever." (Ps. 135/1.)

(c) Who can enumerate the benefits of creation, preservation, redemption, sanctification?

2. We can adequately thank God for all His favors through Jesus in the Sacrifice of the Mass.

(a) Of ourselves we cannot thank God adequately for even one favor.

(b) But Christ is infinite, and through Him we can give infinite thanksgiving.

(c) "What shall I render to the Lord; . . . I will take the chalice of salvation and will call upon the name of the Lord." (Ps. 115/12.)

III. *With adequate satisfaction.*

1. We also owe God an infinite debt of satisfaction.

(a) The whole human race for original sin.
(b) Every individual man for his personal sins.
(c) Mankind is unable to offer adequate reparation even for one venial sin.

2. The Israelites offered sacrifices of blood in acknowledgment of their sins. (Levit. 17/11.)

(a) "Christ by His own Blood . . . obtained eternal redemption." (Hebr. 9/11–12.)
(b) "He is the Mediator of the New Testament." (Hebr. 9/14.)
(c) "Who gave Himself a redemption for all." (1 Tim. 2/5.)

3. In Christ, through Christ, and with Christ we can make adequate reparation for all sins.

Peroration: On countless altars in the Catholic Church we offer God, through our Mediator and High Priest Jesus Christ, a worthy sacrifice. The Mass is a priceless treasure. By devoutly assisting at Mass we unite ourselves to our Elder Brother and may confidently ascend to the very throne of God.

5. THE MASS BENEFITS MAN

Exordium: "Let us go with confidence to the throne of grace, that we may obtain mercy and find grace in seasonable aid." (Hebr. 4/16.) In union with Christ we may confidently ascend to the throne of God. We do this by devoutly assisting at holy Mass. Consider the "grace in seasonable aid" which we may find at this throne of grace. They are: (1) incentives to sanctification; (2) application of Christ's merits; (3) the bond of union among the faithful.

I. *Incentives to sanctification.*

1. It is a powerful incentive to the faithful soul to avoid evil and to do good.

(a) As the sublimest act of religion it stimulates us to please God.

(b) It unfolds a panorama of the Redemption and of the majesty and power of God.

(c) It teaches us the value of the human soul and the malice of sin.

(d) It says: "You have been bought with a great price." (1 Cor. 6/20.)

(e) It proclaims our sublime destiny and the infinite goodness and mercy of God.

2. It procures for us the special friendship of God.

(a) On Calvary it removed the curse of sin.
(b) By devoutly assisting at Mass we approach the Father in the company of the Son.
(c) By taking part in the Mass we become the object of the prayers of the Universal Church.

3. It inspires us to a life of sacrifice.
(a) St. Paul calls the Christian religion the "Word of the Cross." (1 Cor. 1/18.)
(b) St. Paul said: "With Christ I am nailed to the Cross." (Gal. 2/19.)
(c) The renewal of the Sacrifice of Jesus stimulates us to renewed effort and sacrifice.

II. *Means of sanctification by applying to us Christ's merits.*

1. The unbloody renewal of the sacrifice makes the merits of Calvary efficacious.
(a) Like the pool of Bethsaida daily set in motion by an angel.

2. Fruits of the Mass.
(a) The priest, celebrating devoutly, has the most special part in its fruits.
(b) Those for whom the Mass is offered, have a very special part.
(c) Those who assist at Mass devoutly have a special part.
(d) All the faithful receive a general part.

III. *The Bond of union among the faithful.* One mind and one heart.

1. "I pray that they all may be one, as thou, Father, in me, and I in thee." (John 17/21.)
2. "By this shall all men know that you are my disciples, if you have love one for another." (John 13/35.)
3. In Holy Mass, Jesus strengthens and maintains the bond of unity.
4. It unites persons of all nations in one large Christian family.

Peroration: The Mass is an inspiration and a means of personal sanctification and fraternal union; a fountain of eternal life; a means of honoring God and sanctifying mankind. Make it the centre of your religious and devotional life.

6. ADVANTAGES OF ASSISTING AT MASS

Exordium: "He that spared not even his own Son, but delivered him up for us all, how hath He not also with Him, given us all things?" (Rom. 8/2.) Jesus by His death earned for us an infinite treasure of blessings. These blessings are distributed especially at Mass. Let us consider the advantages of assisting at Mass, and see that in the Mass Jesus (1) blots out our sins; (2) strengthens us against temptation; (3) makes our prayer His own; (4) sanctifies our daily lives.

I. *The Mass blots out our sins.*

1. Devout assistance at Mass obtains the grace of sorrows for and true conversion from mortal sin.
2. It obtains contrition for venial sins. "In many things we all offend." (James 3/2.)
3. It remits the temporal punishment due to sin.
4. It helps to eradicate the habit of sin.

II. *The Mass strengthens us against temptations.*

1. Temptations are the crises in the trials of life. "Son, when thou comest to the service of the Lord, stand in justice and in fear, and prepare thy soul for temptation." (Eccles. 2/1.)
2. In holy Mass Jesus enlightens us and strengthens us against temptations:
   (a) Frightening the devil away;
   (b) Strengthening us against the flesh and the world;
   (c) Giving us decision in temptation;
   (d) Example of early martyrs at Mass;

III. *In the Mass, Jesus makes our prayer His own.*

1. "Where there are two or three gathered together in my name, there am I in the midst of them." (Matt. 18/20.)
   (a) Always more at Mass.
   (b) Besides, it is offered in name of entire Church.
2. Ask and it shall be given you; seek and you shall find; knock and it shall be, . . . (Matt. 7/7.)

3. "You ask and receive not; because you ask amiss." (Jas. 4/3.)

4. "Whatsoever you shall ask the Father in my name, that will I do." (John 14/13.)

5. *"Per Dominum nostrum Jesum Christum."*

6. St. Aloysius scourged himself when his father refused his request to become a religious. The father secretly watched him and finally yielded. Can our Heavenly Father refuse the Blood of His Son?

IV. *Jesus in the Mass sanctifies our daily lives.*

1. He helps us bear our cross. "A heavy yoke is upon the children of Adam." (Eccles. 40/1.)

2. With fear and trembling we must work out our salvation. In the Mass Jesus sanctifies our endeavors.

3. In the trials of life we incline to despair. Jesus is with us in our darkest hour.

4. Example of St. Isidore (farmer).

Peroration: The Sacrifice of the Mass not only gives adequate honor to God, but also brings choice blessing upon all who devoutly attend it. We need God's blessing to succeed. Let us then seek first the kingdom of God by daily attendance at Mass, and trust that God will add all things else unto us.

7. DEVOUT ASSISTANCE AT MASS

Exordium: "God is a spirit, and they that adore him, must adore him in spirit and in truth." (John

4/24.) God bestows His favors upon us according to the spiritual dispositions with which we approach Him. We approach Him especially by assisting at holy Mass. We should assist at Mass with true devotion; (1) with lively faith, (2) with pure or repentant love, (3) with reverence, recollection and love, and (4) with a sincere desire for God's blessing.

I. *With lively faith.*

1. Present at the Drama of Calvary.
   (a) Faith makes us assist in spirit on Calvary with sympathy, sorrow, and love.
   (b) Want of faith allies us with the scoffers and executioners of Christ.
2. Realizing that it is renewed in the Mass.
   (a) Faith makes us realize the priceless value and efficacy of the Mass.
   (b) "Great is thy faith; be it done to thee as thou wilt." (Matt. 15/28.)

II. *With pure or repentant love.*

1. On account of our sins.
   (a) To the women who wept at the Saviour's suffering, He said: "Weep not for me, . . ." etc. (Luke 23/28.)
   (b) We should assist at Mass with sorrow for our sins. "The priest begins Mass with *Confiteor.*"
   (c) Think of the publican in the Temple. "God be merciful to me a sinner. . . .

He went home justified." (Luke 18/13.)

2. Our sins wound Jesus Christ.
   (a) It was sin that nailed Jesus to Cross. Sin renews the cause of His death.
   (b) The Mass is a sacrifice of love on the part of Jesus; we should assist at it with love for Him.
   (c) Put aside all bitterness against our neighbor: "If thou offerest thy gift at the altar . . ." etc. (Matt. 5/23.)

III. *With reverence, recollection and devotion.*

1. It is a sublime act of religion.
   (a) Reverence of angels in heaven singing, "Holy, Holy, Holy," etc.
   (b) Moses before the burning bush. (Ex. 3/5–6.)
   (c) Mt. Sinai. (Ex. 19/11–12.)
2. Performed in the presence of God.
   (a) The same God is here on our altar.
   (b) We, too, are poor sinners.
3. He is a God of mercy.
   (a) On our altars Jesus is God of love.
   (b) Approach Him with confidence and love.
   (c) He sees not only our exterior deportment, but our interior disposition as well.

IV. *With a sincere desire of God's blessings.*

1. "Seek first the kingdom of God and His justice, and all things else . . ." (Matt. 6/33.)

(a) Beg for sincerity of mind and generosity of heart.
(b) Beg for the grace of true conversion.
(c) Beg for faith, hope, charity, justice, fortitude, temperance, prudence, etc. "Lay up treasures in heaven, where rust doth not consume, nor moths destroy." (Matt. 20/22.)

Peroration: The Sacrifice of the Mass is the same as the Sacrifice of Calvary. Assist at Mass with the same sentiments as you would on Calvary, and the same blessings will be yours.

8. LEGISLATION OF THE CHURCH REGARDING THE MASS

Exordium: "Do this for a commemoration of me." (Luke 22/19.) With these words our Saviour commanded the priests of His Church to offer the Sacrifice of the New Law. To raise the minds and hearts of the faithful to God, holy Church has clothed this august Sacrifice in various ceremonies. Let us consider these requisites and see what the Church prescribes in regard to the place, language, and vestments used.

I. *The place of sacrifice.* The Church is a mystic Calvary.

1. The altar is the real place of sacrifice.
   (a) In the early history of the Church a table was used as an altar.
   (b) During the persecutions the graves of the Martyrs were used as altars.
2. After the great persecutions.
   (a) Pope Sylvester I (at end of Persecutions) prescribed an altar of stone. "Christ, the cornerstone." (Apoc. 4/11–12.)
   (b) The altar-stone is solemnly consecrated by the bishop. Jacob's vision. (Gen. 28/15.)
   (c) There is a box of relics of the Martyrs in the altar-stone, to teach us to die to self and live in God. (Eph. 4/22.)
3. The covering of the altar.
   (a) There is a triple linen cloth on altar.
   (b) To remind us of the winding-sheet in which Jesus was buried.
   (c) And of the purity of heart with which we should assist.
4. Articles on the altar.
   (a) The crucifix.
   (b) The mystic sacrifice of Calvary.
   (c) The candles: Christ the Light of the world.
   (d) Statues, the Communion of Saints.

II. *The Language of the Sacrifice.*

1. A dead language, whose words always retain the same meaning.

2. One language facilitates the unity of Christendom.

3. Latin, the language of ancient Rome. Modern Rome, the centre of Christendom.

4. Latin intimately identified with the One, Holy, Catholic, and Apostolic Church.

III. *The vestments of the priest.*

1. In general:
   (a) Vestments unusual to denote an unusual, sublime, holy act.
   (b) To remind us of the vestments prescribed by God in the Old Law.
   (c) And of the constancy of a truly Christian life—not fickle and changeable like worldly fashions.
   (d) To remind us that the priest takes Christ's place, and of the instruments of His passion.
2. In particular:
   (a) Amice, the cloth with which Christ was blindfolded. "Prophesy unto us," etc. (Matt. 26/68.)
   (b) Alb, the garment of derision with which Herod clothed Jesus.
   (c) Cincture, the cords with which Jesus was bound to the pillar.
   (d) Biretta, the crown of thorns.
   (e) The maniple, the towel with which Veronica wiped the Saviour's brow.

(f) The stole, the rope with which Christ was dragged to Calvary, a symbol of priestly power.

(g) Vestment with cross; Christ carrying His cross to Calvary; white—joy, purity; red —passion or martyrdom; violet—penance; green—hope; black—sorrow.

Peroration: Legislation of the Church on these requirements emphasize mystic nature of the Sacrifice of the Mass. Meditate on them to rise from contemplation of material to spiritual truth, that you may assist at Mass with piety and devotion.

9. THE CEREMONIES OF THE MASS

Exordium: "And the glory of the Lord appeared to all the multitude." (Levit. 9/23.) We read in Leviticus how God was pleased and blessed His people when they carried out the ceremonies which He had prescribed for the sacrifice of the Old Law. In the New Law, the Church prescribes ceremonies to be observed in her Sacrifice. Let us consider the ceremonies of the Mass, and see (1) the principal parts of the Mass (2) the important ceremonies that enter into them.

I. *The principal parts of the Mass.*

1. The Offertory.

(a) consists in offering bread and wine, and,

in anticipation, the Body and Blood of Christ, to God.

(b) The Confiteor, Kyrie, Introit, Oration, Epistle, and Gospel prepare the faithful for it.

(c) The few drops of water mixed with the wine symbolize the union of the faithful with Christ.

(d) "We are unprofitable servants." (Valuable in Christ.) (Matt. 17/60.)

(e) The offering is made in name of entire Church.

(f) It closes with the Preface, a hymn of praise, in which we join the angels in adoring and praising God.

2. The Consecration's the essential part of the Mass, in which bread and wine are changed into the Body and Blood of Christ.

(a) Introduction. The priest extends his hands over the "elements," as the Jewish high priest did over "scape goat," an image of Christ. "Being made a curse for us." (Gal. 3/13.)

(b) Jesus at His Incarnation freely took upon Himself the sins of the world. "This is my Body, this is my Blood"—atonement.

(c) The prayers preceding and following the consecration reveal the nature of the Sacrifice.

3. The Communion.

(a) The partaking of the Body and the Blood of the Lord.
(b) The center of love and friendship for all the faithful.
(c) All partake of a "peace offering."
(d) No distinction of rich or poor, high or low, etc.
(e) Conclusion—prayer for grace, "blessing," "last Gospel, of the divinity of Christ."

II. *Important ceremonies of the Mass.*

1. They exhort us to assist with a pure heart.
   (a) Washing of hands by the priest.
   (b) Sprinkling the people with holy water on Sundays.
   (c) The *Confiteor, Lavabo, Domine non sum digmus.* "A contrite and humbled heart, O God, thou wilt not despise." (Ps. 50/19.)
2. At Mass priest and people form one body.
   (a) *Dominus vobiscum.*
   (b) *Oremus.*
   (c) *Oratre fratres.*
3. We should reverence the Gospel.
   (a) The priest bows profoundly before reading it.
   (b) The faithful hear it standing,
   (c) After making the Sign of the Cross on forehead, mouth, and breast.
4. The frequent repetition of the Sign of the

Cross reminds us that the Sacrifices of the Mass and of the Cross are one.

5. The priest frequently kisses altar, to profess his faith in the sublime sacrifice; veneration of relics.

6. The priest prays with extended hands, an expression of our dependence on Christ's hands extended on the Cross.

Peroration: Significance of these ceremonies showing the unity of the Sacrifice of the Mass and that of the Cross. In proportion as we are influenced by them will the glory of God appear to our faith, bless us, elevate us, transform us, and prepare us for Heaven.

Fifth Series

HOLY COMMUNION

1. THE NATURE OF HOLY COMMUNION (TRANSUBSTANTIATION)

Exordium: "If any man eat of this bread, he shall live forever; and the bread that I will give is my flesh for the life of the world." (John 6/52.) The people of Capharnaum did not appreciate this spiritual bread. We say with St. Peter: "Lord, to whom shall we go? Thou hast the word of eternal life." Let us consider Holy Communion and see: (1) What faith teaches, and (2) what conclusions flow from this teaching.

I. *What faith teaches.* Communion is the reception of the God-Man under the appearances of bread and wine.

1. Christ promised to give us His Flesh and Blood.

(a) "Amen, amen I say to you, you seek me, because you did eat of the loaves and were filled. Labor not for the meat which perisheth, but for that which endureth unto

life everlasting, which the Son of Man will give you." (John 6/26–27.) "I am the bread of life." (John 6/35.) "I am the living bread that came down from heaven. If any man shall eat of this bread, He shall live forever, and the bread that I will give, is my flesh for the life of the world." (John 6/52.) "Except you eat the flesh of the Son of man and drink His blood, you shall not have life in you. He that eateth my flesh and drinketh my blood hath life everlasting; and I will raise him upon the last day." (John 6/53–54.) "My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me and I in him." (John 6/56–57.)

(b) "Many of the hearers were scandalized. This saying is hard," etc. (John 6/61.)

(c) Testimony of Peter: "Lord, to whom shall we go? Thou hast the word of eternal life." (John 6/69.)

(d) "It is the spirit that quickeneth; the flesh profiteth nothing. The words that I have spoken to you are spirit and life." (John 6/64.)

2. This promise was fulfilled at the Last Supper.

(a) "Jesus took bread and blessed and broke, and gave to his disciples and said: Take ye and eat. This is my Body." (Matt.

26/26; Luke 22/19; Mark 14/22; 1 Cor. 11/24.) "And taking the chalice he gave thanks, and gave to them saying: Drink ye all of this, for this is my Blood, which shall be shed for many unto the remission of sins." (Ibid.)

(b) "Whoever shall eat this bread unworthily," etc. (1 Cor. 11/27.)

(c) "The chalice which we bless, is it not the communion of the Blood of Christ," etc. (1 Cor. 10/16.)

3. (a) Jesus changed bread and wine into His Body and Blood; then said: "Do this for a commemoration of me." (Luke 22/19.)

(b) The constant belief and practice of the Church.

II. *The conclusions which flow from this doctrine.*

1. Jesus is present whole and entire under the appearances of both bread and of wine.

(a) In the beginning communion was usually given under both kinds, excepting in times of persecution.

(b) To emphasize this doctrine it is now given only under one form.

2. Jesus is whole and entire under every particle where the form is divided.

3. Jesus, whole and entire, is received by countless persons in the world, as though communion were instituted for each one in particular.

Peroration: Behold the living bread come down from Heaven to be our pledge of life eternal. Receive Jesus in the Sacrament of His love, that you may abide in Him and He in you, and He will raise you up on the last day.

2. THE EFFECTS OF HOLY COMMUNION

Exordium: "He that eateth my flesh and drinketh my blood, abideth in me, and I in him." (John 6/57.) As the mystic members of Christ we receive our spiritual vitality from Him. Holy Communion is the food of the spiritual life. Consider the effects of Holy Communion and see: that (1) it sustains and protects the spiritual life, (2) it stimulates a healthy, normal growth, (3) it refreshes the soul, and (4) it is the pledge and germ of eternal life.

I. *It sustains and protects the spiritual life,* as food nourishes the body. The spiritual life consists in the grace and friendship of God.

1. Holy Communion sustains the spiritual life in a cold, selfish world. "As the living Father hath sent me, and I live by the Father; so he that eateth me, the same shall live by me." (John 6/38.)

2. It protects the spiritual life against its enemies.

(a) By enabling us to triumph over the temptations of flesh.

(b) By healing the wounds of sin, bad habits.
(c) Example. The consoling influence of the presence of Jesus on the disciples at Emmaus. (Luke 24/20.)

3. Holy Communion strengthens us against temptations:

(a) Of the world—human respect.
(b) Of the devil—pride, ignorance, passion.
(c) "Have confidence, I have overcome the world." (John 16/33.)
(d) "Now shall the prince of this world be cast out." (John 12/31.)

II. *It stimulates a healthy spiritual growth.*

1. A life of virtue and sacrifice.
(a) Enabling us to fulfill the duties of our state in life. "He that eateth . . . abideth in me and I in him." (John 6/57.)
(b) It spiritualizes man's nature, *i. e.*, brings under the influence of Jesus Christ.
(c) Holy Communion is a tonic of the spiritual life. (St. Francis de Sales.)

III. *It refreshes the soul.*

1. Dispelling pusillanimity of mind, arising from trials.

2. Removing the lassitude following the abuse of the will.

3. Consoling the afflicted soul.

4. Reanimating man's energies for the battle of life.

5. "Master, we have labored all night . . . but at thy word we will cast out the net." (Luke 5/5.)

IV. *It is a pledge and germ of life eternal.*

1. Pledge of Jesus Himself: "He that eateth . . . , and I will wake him up on the last day." (John 6/55.)

(a) In the opinion of Holy Church, we must receive at least once a year so as not to lose eternal life.

(b) This pledge is renewed with every Communion worthily received.

2. The germ of eternal life. "He that eateth . . . , abideth in me, and I in him." (John 6/25.)

(a) Jesus is the spiritual life: "I am the life." (John 14/6.)

(b) The more frequently and more completely we surrender ourselves to Him, the more He will live in us, and we in Him, for time and eternity.

Peroration: In Holy Communion we are transformed into living members of Christ's mystical body. Let us receive Him frequently, so that we may abide in Him amid the trials of this fleeting life, and, doing God's holy will on earth, we may abide with him forever.

3. CONDITIONS FOR DEVOUT COMMUNION

Exordium: "Let a man prove himself; and so let him eat of that bread." (1 Cor. 11/28.) To receive the Bread of Life worthily we must be in the state of grace. We prove ourselves worthy by complying with the conditions for a devout Communion. Let us consider the conditions for devout Communion. They are: (1) a heart free from the guilt of sin; (2) a heart free from attachment to sin; (3) a heart inflamed with devotion.

I. *A heart free from the guilt of sin.*

1. Free from mortal sin,
   (a) Which destroys the spiritual life of the soul,
   (b) Which grievously offends God,
   (c) Which nailed Jesus to the cross.
   (d) "A perverse heart is abominable to the Lord." (Prov. 11/20.) "Ye that love the Lord, hate evil." (Ps. 96/10.)
2. Free from venial sins.
   (a) Which rob us of much spiritual fruit.
   (b) Venial sin is blotted out by act of contrition.
   (c) "He that is washed, needeth not but to wash his feet, but is clean wholly." (John 13/10.)

(d) Repeated acts of contrition purify the heart more and more.

II. *A heart free from attachment to sin.*

1. Attachment to sin, when voluntary, prefers the creature to the Creator.

(a) Attachment to mortal sin closes the heart to God.

(b) Attachment to venial sin contracts the heart.

2. Many hearts are attached inordinately to earthly things. "You cannot serve two masters." (Matt. 6/24.)

(a) Envy.

(b) Anger.

(c) Sensuality. "Why make this ado and weep." (Mark 5/39.)

(d) "I chastise my body and bring it into subjection." (1 Cor. 9/27.)

3. The heart is often preoccupied with earthly things—cares of livelihood, pleasures, etc.

(a) "Where thy treasure is, there is thy heart also." (Matt. 9/21.)

(b) In proportion as the heart is preoccupied, there is "no room in the inn." Detachment.

III. *The heart is inflamed with devotion.* Faith, confidence, love.

1. Welcome: "Hosanna to the Son of David!" (Matt. 21/9.)

2. Confidence: "Lord, if thou wilt, thou canst make me clean." (Matt. 8/2.)

3. Dependence: "Lord, to whom shall we go. Thou hast the words of life." (John 6/69.)

4. Simplicity: "Lord, behold, he whom thou lovest is sick." (John 11/3.)

5. Prayer: "Jesus, son of David, have mercy on us!" (Matt. 9/27.) "Lord, save us or we perish." (Matt. 8/25.)

6. Humility: "Lord, I am not worthy that thou shouldst enter under my roof." (Matt. 8/81).

Peroration: Jesus deigns to come into our hearts to make us more and more worthy of Himself. Hesitate not, O Christian soul, after you have proven yourself, but approach with confidence, faith, and love.

4. DISPOSITIONS FOR HOLY COMMUNION

Exordium: "Bring in hither the poor, and the feeble, and the blind, and the lame." (Luke 14/21.) In the Parable of the Supper, when the invited guests declined to attend, the Master invited all the poor and helpless. Many absent themselves from the Lord's Supper, but those who accept His invitation with willing hearts are strengthened on the pilgrimage of life. Let us consider the dispositions necessary for Holy Communion, and see how: (1) the blind, (2) the poor and (3) the lame are welcome guests at the Lord's table.

I. *We must be blind;* not seek the evidence of sense, but be guided by faith. "Blessed are they that have not seen and have believed." (John 20/29.)

1. Faith is not a thoughtless assent, but a firm adhesion to all that the eternal Truth has revealed.

2. Our faith is blind when we put aside all human consideration and accept God's word in all simplicity of heart.

3. This blind faith is necessary to realize that in the tiny Host dwells "the Lord of hosts." (Apoc. 17/14.)

(a) It is the first requisite. "The bread which I will give [you] is my flesh for the life. . . ." John 6/52.)

(b) In contemplating this mystery of love, say with St. Thomas: "My Lord and my God." (John 20/28.)

(c) This faith inspires us with reverence. "He that believeth not shall be condemned." (Mark 16/16.)

(d) Let us enter the church and approach the holy table with this faith.

II. *We must be poor;* realizing our poverty of virtue, grace, and merit. "Being rich, He became poor for your sakes; that through His poverty you might become rich." (2 Cor. 8/9.)

1. Jesus enriches us especially in Holy Communion. "If any man thirst, let him come to me and drink." (John 7/37.)

2. Many do not feel their poverty. With the Pharisee they say: "I thank . . ." etc. (Luke 18/11.)

3. We must realize our poverty and hunger. "He hath filled the hungry with good things." (Luke 1/53.)

4. With Adam let us say: "I was afraid because I was naked." (Gen. 3/10.)

5. "I am needy and poor; O God, help me." (Ps. 69/6.)

III. *We must be lame;* realize our infirmity and sigh for the heavenly Physician. Not spiritually dead —such eat and drink damnation. (1 Cor. 11/27.)

1. We have been lamed by the effects of original sin, by our own sins and bad habits.

2. We are like the man who went from Jerusalem to Jericho and fell among the robbers.

3. Jesus in the Blessed Sacrament is our physician. "Lord if Thou wilt . . ." etc. (Matt. 8/2.)

4. "They that are in health need no physician." (Matt. 9/12.)

5. "My daughter [my soul] is at the point of death; come, lay Thy hand . . ." etc. (Mark 5/23.)

Peroration: Behold the Lord's Supper. Are you blind, poor, lame? Then enter in a spirit of faith, approach with reverent love. Have confidence: "The blind see, the lame walk, the lepers are cleansed, the deaf hear." (Matt. 15/5.) "All the multitude

sought to touch Him [receive Him] for virtue went out from Him and healed all." (Luke 6/19.)

5. DISPOSITIONS FOR DEVOUT COMMUNION

Exordium: "Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed." (Matt. 8/8.) We are, indeed, unworthy to receive Jesus. But Jesus is willing to come to us if we welcome Him with the right dispositions. We will consider the dispositions for devout Communion. They are: (1) faith and humility; (2) good will toward mankind; (3) love and desire for Jesus.

I. *Faith and humility:*

1. The Blessed Sacrament is one of the greatest mysteries of religion.
   (a) "Blessed are they that have not seen and have believed." (John 20/29.)
   (b) Make acts of faith in the Real Presence and acts of humility.
2. Humility is a natural consequence of faith in the Real Presence.
   (a) "Lord, thou dost wash my feet?" (John 13/6.)
   (b) "What is man that thou art mindful of him?" (Ps. 8/5.)

3. Humility inspires resignation and contrition.
   (a) "Behold the handmaid of the Lord; be it done to me according to thy word." (Luke 1/38.)
   (b) "A contrite and humbled heart, O God, thou wilt not despise." (Ps. 50/19.)

II. *Good will towards our neighbor.*

1. The Blessed Sacrament is the source of "charity, the bond of perfection." (Col. 3/14.)
   (a) "I have given you an example, that, as I have done, you should do likewise." (John 13/12–16.)
   (b) "By this shall all men know that you are my disciples . . ." (John 13/35.)

2. Command of Jesus. "If you come to the altar and there remember that your neighbor has something against you," etc. (Matt. 5/23–24.)

3. Many forfeit graces by ill will towards their neighbors. "What you do to the least of my brethren," etc. (Matt. 25/40.)

III. *Love and desire for Jesus.* "With desire have I desired to eat this pasch with you." (Luke 22/15.)

1. Think of the compassion of Jesus and of your misery.
   (a) "Lord, if thou wilt, thou canst make me whole." (Matt. 8/2.)
   (b) "O Lord, thou son of David, have mercy on us." (Matt. 20/30.)

(c) "Make haste and come down, for this day I must abide in thy house." (Luke 19/5.)

(d) "They that are in health need not a physician, but they that are ill." (Matt. 9/12.)

2. Be anxious to please your Saviour, who sacrificed Himself for you.

(a) The Blessed Sacrament was instituted for love of us.

(b) "Do this for a commemoration of me." (Luke 22/19.)

(c) "As often as you shall eat this bread and . . . , you shall show the death of the Lord." (2 Cor. 11/26.)

3. Make voluntary sacrifices for the love of Him who gave Himself in love to you.

Peroration: Capacity for grace is enlarged by good dispositions. The better our preparation for Communion, the greater the graces Jesus will bestow. An earnest desire of special progress is an invitation to Christ to abide with us.

6. THANKSGIVING AFTER HOLY COMMUNION

Exordium: "What shall I render to the Lord for all the things that he hath rendered to me?" (Ps. 113/3.) King David acknowledged his debt of gratitude to God. We owe Jesus a greater debt

when we receive Him in Holy Communion. Consider the thanksgiving after Communion, and learn: (1) why it is so important and (2) how to make it.

I. *The importance of thanksgiving after Communion.*

1. Gratitude is most pleasing to God.
   (a) It is the only return He asks.
   (b) "In all things give thanks, for this is the will of God in Christ Jesus concerning you all." (1 Thess. 5/78.)
   (c) "Give thanks always for all things, in the name of our Lord, Jesus Christ." (Eph. 5/20.)
   (d) "Were not ten made clean? And where are the nine?" (Luke 17/15.)
   (e) Gratitude of Jesus to the Samaritan woman. (John 4/6.)
   (f) Ingratitude is offensive to God and man.
   (g) In Holy Communion Jesus becomes our guest and should be appreciated.
2. *Gratitude most beneficial to us.*
   (a) "He hath filled the hungry with good things, and the rich he hath sent empty away." (Luke 1/53.)
   (b) Example of Zacheus. (Luke 19.)
   (c) Example of Jairus. (Mark 5.)
   (d) Example of Lazarus. (John 12.)
   (e) How different the conduct of Judas! "He went out immediately." (John 13/30.)

(f) St. Philip Neri sent two boys with lighted candles after a man who left Church without making a thanksgiving after Communion.

II. *How to make thanksgiving after Communion.* No special form prescribed.

1. Adoration and homage.
   (a) Prescribed for the priest at the public exposition of the Blessed Sacrament.
   (b) Say with St. Thomas: "My Lord and my God!" (John 20/28.)
   (c) "Great and wonderful are thy works, O Lord God Almighty." (Apoc. 15/3.)
   (d) "Benediction and glory and wisdom and thanksgiving," etc. (Apoc. 7/12.)
   (e) "In the name of Jesus every knee should bend . . ." (Phil. 2/10.)
   (f) "What is man that thou art mindful of him . . ." (Ps. 8/5.)
2. Gratitude and Praise.
   (a) God has come to me: the almighty to a worm of the earth; The all-holy to a sinner.
   (b) "My soul doth magnify the Lord." (Luke 1/46.)
   (c) "The shepherds returned glorifying and praising God."
   (d) "Now thou dost dismiss thy servant, O Lord," etc. (Luke 2/29.)

3. Show gratitude by good works.
   (a) *"Quid retribuam . . ."* (Ps. 115/3.)
   (b) "My son, give Me thy heart." (Prov. 23/26.)
   (c) "What you do to the least . . ." (Matt. 25/50.)

4. Ask His aid on your labors, trials, dangers, for friends, sinners, the dead.
   (a) "Be done to thee as thou wilt." (Matt. 15/28.)
   (b) "Seek first . . . , and all things will be added." (Luke 12/35.)

Peroration: Gratitude for past favors insures continuance and multiplication. Thank God for all blessings; be especially fervent in thanksgiving after Communion.

7. FREQUENT COMMUNION

Exordium: "He that eateth my flesh and drinketh my blood hath everlasting life." (John 6/55.) All admit the necessity of Holy Communion for the spiritual life. Many are in doubt about how frequently they should receive to secure everlasting life. Consider frequent Communion and see: (1) what Jesus teaches; (2) what the Church teaches; (3) what faith teaches; (4) what our life shows in regard to it.

I. *The Words of Jesus Christ.* (Necessity.)

1. "Amen, amen, I say to you, unless you eat of the flesh of the Son of man . . ." (John 6/54.)

2. "He that eateth my flesh and drinketh my blood abideth in me." (John 6/57.)

3. "Friend, how camest thou in hither not having on a wedding garment?" (Matt. 22/2–13.)

4. "Thou hast the name of being alive; and thou art dead." (Apoc. 3/1.)

5. "He that shall deny me before men, I will also deny him before my father who is . . ." (Matt. 10/33.)

II. *The words of Holy Church.* (Necessity.)

1. The first disciples "continued daily with one accord, breaking bread from house to house." (Acts 2/46.)

2. The first Christians and those who lived during the persecutions received daily when possible.

3. Pope Fabian (236–250) ordained that the faithful receive at least at Easter, Pentecost and Christmas.

4. Pope Innocent (1212) at the Lateran Council ordained that the faithful should receive at least at Easter.

5. Pope Pius X (1905) urged the faithful to frequent and daily Communion.

6. The Church refuses Christian burial to those who neglect Easter Communion.

III. *The teaching of faith.*

1. Human nature inclines to evil.
   (a) Faith teaches that all must keep the Commandments.
   (b) Our nature is weakened.
   (c) The temptations are numerous and strong.
2. Human nature needs divine help.
   (a) Holy Communion is a source of strength.
   (b) "I can do all things in him who strengtheneth me." (Phil. 4/13.)
   (c) "Our sufficiency is from God." (2 Cor. 3/5.)
3. Sometimes an extraordinary help is required to avoid mortal sin.
4. Holy Communion is the most efficacious means of grace.
5. Holy Communion helps us to root out bad habits and to resist the allurements of the world.

IV. *Testimony of daily life.*

1. Some have no relish and will go to Communion no oftener than they have to under pain of sin. "Woe to you that are filled; for you shall hunger!" (Luke 6/25.)
2. Some desire to receive, but abstain because they are unworthy. They are sick. "They that are in health need not a physician, but they that are ill." (Matt. 9/12.)
3. Some, prompted principally by earthly motives, go to Communion "to appear pious."

4. Some are sincerely desirous of pleasing God, but ashamed to show their piety. "Come to me all ye that labor and are heavily burdened, and I will refresh you." (John 2/27.)

Peroration: Holy Communion, the Bread of Life. In proportion as you are determined to live spiritually, approach the Holy Table frequently, nay daily. Let neither bashfulness nor vain fear detain you. "He that eateth my flesh and drinketh my blood hath everlasting life." (John 6/55.)

8. SACRILEGIOUS COMMUNION

Exordium: "Behold the hand of him that betrayed me is with me at the table." (Luke 22/21.) Judas the traitor was present at the Last Supper. To receive Communion in a state of mortal sin is a terrible sacrilege. To avoid the misfortune of Judas let us consider sacrilegious Communion, and see (1) that it is a great insult to Jesus; (2) wounds the Sacred Heart most keenly; (3) is an act of base hypocrisy; and (4) easily leads to hardness of heart and final impenitence.

I. *It is a great insult to Jesus Christ.*

1. Who receives unworthily, like Judas, betrays Jesus to His enemies.

2. Like the thief who breaks open the tabernacle, the unworthy communicant desecrates the Blessed Sacrament.

3. Like the Jews he says:
   (a) "Away with Christ! Give us Barabbas!" (Luke 23/18.)
   (b) "Crucify him! Crucify him!" (Luke 23/21.) "May His blood be upon us and upon our children!" (Matt. 27/25.)

4. "Whosoever shall eat this bread unworthily, shall be guilty of the body of the Lord." (1 Cor. 11/27.)

5. Example: King Richard of England (1157–1199) was mistaken for a beggar by a coal-burner and abused. When the coal-burner was summoned to court the following day, he died of fright upon recognizing the King.

II. *It wounds the Sacred Heart with ingratitude.*

1. Ingratitude always wounds, but especially when it comes to one who has been generous.
   (a) Ingratitude of children.
   (b) Of the faithful towards Jesus. "Son, all I have is thine." (Luke 15/23.)

2. "This is your hour." (Luke 22/58.) As Jesus said to the soldiers, so He says to sacrilegious communicants.

3. "If my enemy has reviled me, I would verily have borne with it." (Ps. 54/13.)

III. *It is an act of base hypocrisy.*

1. Joab simulated friendship for Abner, a general of David, and stabbed him in the heart. (2 Kings.)

2. Judas betrayed Jesus with a kiss. "Whomsoever I shall kiss, that is he." (Matt. 26/50.)

3. "Dost thou betray the Son of man with a kiss?" (Luke 22/48.)

4. "He that eateth and drinketh unworthily, eateth and drinketh judgment unto himself." (1 Cor. 11/29.)

IV. *It leads to hardness of heart.*

1. The abuse of grace hardens the heart, how much more sacrilegious Communion?

2. Sin committed with malice hardens the heart, how much more sacrilegious Communion?

3. Ingratitude to God hardens the heart, sacrilegious Communion is the worst kind of ingratitude.

4. To turn a deaf ear to the dictates of conscience hardens the heart, etc. "Today if you shall hear his voice, harden not your hearts." (Ps. 94/8.)

5. Example of a woman, a weekly communicant, who made sacrilegious confessions and died unrepentant. "Unworthy Communions will not be forgiven," she said.

Peroration: Sacrilegious Communion is an injury to Jesus, a harm to us. Rather die than commit this crime. If you have committed it, repair it, so that you may not die in final impenitence. Dear Jesus, we do not wish to be traitors, but friends!

Sixth Series

TYPES OF HOLY COMMUNION IN THE OLD TESTAMENT

1. THE TREE OF LIFE

Exordium: "To him that overcometh, I will give to eat of the tree of life, which is in the paradise of God." (Apoc. 2/7.) The fruit of the tree of life in Eden protected man's physical life. It is a type of the Blessed Sacrament, the fruit of the tree of the Cross, which fosters spiritual life and enables us to share in the reward of Paradise. Let us consider this twofold fruit, and see how both were destined: (1) to sustain, (2) to develop, (3) and to crown life.

I. *Sustain life.*

1. The fruit of the tree of life
   (a) Maintained life,
   (b) Kept off sickness and decay,
   (c) Nourished the body.
      (1) "God created Man incorruptible, but by the envy of the devil death came unto the world." (Wis. 2/23–24.)

(2) "Lest he take of the tree of life, and eat, and live forever, God sent him out of paradise. (Gen. 3/23.)

2. The Blessed Sacrament
   (a) Maintains spiritual life. "He that eateth my flesh . . ." (John 6/55.)
   (b) Protects us against temptation. "He that eateth me, the same shall live by me." (John 6/58.)
   (c) Fosters spiritual growth: "I am the living bread—life forever." (John 6/51–52.)

II. *Develops life.*

1. The tree of life had power not only to develop, but also to perfect physical life.
   (a) Adam and Eve were created physically perfect, their children would have had physical perfection by its use.

2. The Blessed Sacrament.
   (a) Necessity of producing good works: "Every tree that does not . . ." (Luke 3/9.)
   (b) Enables us to be just in God's sight. "The just shall flourish like the palms." (Ps. 91/58.)
   (c) Enables us to produce good works. "I am the vine, you . . ." (John 15/5.)
   (d) Enables us to progress in virtue. "He that eateth . . . abideth in me . . ." (John 6/57.)

III. *Crowns life.*

1. The fruit of the tree of life:
   (a) Would have endowed the body with corporal integrity.
   (b) By spiritualizing the body, it would have fitted it for eternal life.
2. The Blessed Sacrament:
   (a) Enables the soul to attain the crowning grace of the Beatific Vision.
   (b) It is a pledge of perseverance in the spiritual life.
   (c) It is a pledge of a glorious resurrection.
   (d) "He that eateth my flesh and drinketh my blood, hath everlasting life, and I will . . ." (John 6/35.)

Peroration: The fruit of the tree of life perfected the physical life. The Blessed Sacrament perfects and crowns the spiritual life, and is a pledge of the glorious resurrection of the body and its final crowning in glory. "To him that overcometh . . ." Our first parents neglected the former and died. Let us partake frequently of the latter while on earth, so that we may eventually "eat of the tree of life, which is in the paradise of God." (Apoc. 2/7.)

2. THE PASCHAL LAMB

Exordium: "Go take a lamb by your families, and sacrifice the Phase." (Ex. 12/21.) The paschal

lamb was instrumental in liberating the Israelites from the slavery of Egypt. Jesus Christ, our Paschal Lamb in the Blessed Sacrament, enables us to escape the slavery of sin. Let us consider the Paschal Lamb as a type of the Blessed Sacrament, and see; (1) the blessing of both; (2) how to partake of them.

I. *The blessings.*

1. Of the Paschal Lamb.
   (a) It protected the Israelites from the avenging angel.
   (b) It was instrumental in freeing them from enemies.
   (c) It strengthened them for the journey to promised land.
   (d) It was a memorial of God's love for them.
2. Of the Blessed Sacrament.
   (a) Blood of Christ appeased the anger of God. "Christ our pasch is sacrificed." (1 Cor. 5/7.)
   (b) It protects us against the enemies of our soul.
   (c) It strengthens us for the journey to eternity: "Lord, the devils are subject to us in thy name. . . ." (Luke 10/13.)
   (d) It is a memorial of the love of Jesus for us. "He hath made a remembrance of his wonderful works." (Ps. 110/4.)

"My heart is ready, O God, my heart is ready." (Ps. 56/8.)

II. *How to partake*

1. Of the Paschal Lamb.
   (a) With unleavened bread, symbol of purity and truth.
   (b) At night, in dependence upon God.
   (c) With loins girt, prepared for the journey.
   (d) With a staff in the hand, as a support on journey.
   (e) With haste, in earnest, hungry.
2. Of the Blessed Sacrament.
   (a) With purity of heart, a sincere intention.
   (b) In a spirit of faith: "Thou art Christ, the Son of God." (John 6/70.)
   (c) Prepared to make sacrifices: "If anyone will come after . . ."
   (d) Trusting in Jesus for support: "I am not come to save the just, but sinners." (Matt. 9/11.)
   (e) With devotion: "He hath filled the hungry with good things." (Luke 1/53.) "Thy faith hath made thee whole." (Luke 18/43.)

Peroration: Christ, our pasch, is sacrificed. As the Israelites were cheered and strengthened by partaking of the Paschal Lamb, so, by frequently partaking of Holy Communion, we shall be enabled to cultivate the friendship of God, to triumph

over our enemies, and to persevere on the journey of life until we reach the promised land.

3. THE MANNA

Exordium: "Behold I will rain bread from heaven for you." (Ex. 16/4.) God sustained the Israelites in the desert with bread from Heaven. On the journey of life Jesus sustains the spiritual life of the faithful with living bread from Heaven. Let us consider the Manna as a type of the Blessed Sacrament and see that both are:

I. *A wonderful food.*

1. The Manna.
   (a) And the taste thereof like flour with honey." (Ex. 16/31.)
   (b) "He gave them bread from Heaven." (Ps. 77/24.)
   (c) "Having in it all that is delicious." (Wis. 16/20.)
   (d) A token of God's love.
   (e) For His chosen people.
2. The Blessed Sacrament.
   (a) The sweetness of God perceived by faith.
   (b) It is the living bread that came down from Heaven.
      (1) Having the appearance of bread.
      (2) It is the God-Man.

(c) The greatest token of God's love for us. "It is consummated." (John 19/30.)

(d) For His beloved people. "My delights are to be with the children of men." (Prov. 8/21.)

(e) The pledge of a glorious resurrection. "He that eateth . . . and I will wake him upon the last day." (John 6/55.)

II. *Satisfies the wants of all.*

1. The Manna, "having in it all that is delicious, and the sweetness of every taste." (Wis. 16/20.)

(a) "Serving every man's will, it was turned to what every man liked." (Wis. 16/21.)

(b) "Every one gathered according to what they were able to eat." (Ex. 16/18.)

2. The Blessed Sacrament.

(a) Every communicant receives Christ whole and entire.

(b) Every one profits according to his dispositions.

(c) It gives everyone that help which his soul desires—light, desire, resolution, strength, perseverance.

III. *A nutritious support.*

1. The Manna on the journey to the promised land.

(a) "With this meat were they fed, till they reached the borders of the land of Chanaan." (Ex. 16/35.)

(b) "And the manna ceased after they ate of the corn of the land." (Josue 5/12.)

2. The Blessed Sacrament on the journey to Heaven.

(a) Supports and strengthens us. "He that eateth, . . ." (John 6/56.)

(b) Consoles: "I am with him in tribulation." (Ps. 90/15.)

(c) Refreshes: "My flesh is meat indeed. . . ." (John 6/56.)

IV. *A judgment for the wicked.*

1. The Manna.

(a) "Who will give us flesh to eat? Our eyes behold nothing else but Manna." (Num. 11/4–6.)

(b) "Behold the wrath of the Lord struck them with an exceeding great plague." (Num. 11/33.)

2. The Blessed Sacrament.

(a) "He that receiveth unworthily, eateth judgment to himself." (1 Cor. 10/29.)

(b) Must be received in the state of grace and with sincere desire to profit by it.

Peroration: Behold the Bread from Heaven. Our nourishment on the journey of life. Do you wish to be healthy and strong and make sure progress? Then feed on the Bread of Angels daily, and you will reach the promised land.

4. THE UNLEAVENED BREAD

Exordium: "Take fine flour, and bake twelve loaves, and set them upon the table before the Lord." (Lev. 24/4–6.) Among the furnishings of the Table was a golden table with twelve loaves of unleavened bread. The most important object in our churches is the Blessed Sacrament, reserved under the appearance of unleavened bread. The unleavened loaves were a type of the Blessed Sacrament. Let us consider: (1) this mysterious bread, (2) the holy place in which it was kept, and (3) the incense with which it was covered.

I. *The unleavened bread.*

1. The material of this bread.
   (a) The purest wheaten flour was used to make the unleavened bread.
   (b) It typifies the divinity of Christ in the Blessed Sacrament.
   (c) Also the spiritual life which the Blessed Sacrament enables us to live.
2. The condition of this bread.
   (a) It is consecrated to God's service. "Holy bread." (1 Kings 21/4.)
   (b) Christ in The Blessed Sacrament is even more holy. "This is my body, . . ." (Matt. 26/26.)

(c) By means of it He gives us strength to consecrate our lives to God.

3. The place where it is kept.
   (a) Is holy.
   (b) So also is the Church.
   (c) Reverence due to the house of God.

II. *The Holy Table.*

1. Condition.
   (a) Was to be kept immaculately clean.
   (b) Great care of Blessed Sacrament.
   (c) Purity of heart in receiving it.
2. Quality.
   (a) Of indestructible cedar-wood.
   (b) Constant reverence for the Blessed Sacrament.
   (c) Constant purity of heart on the part of the faithful.
3. Covered with gold.
   (a) Covered with gold.
   (b) Jesus is the God of love.
   (c) We should love Him who abased Himself for us. (St. Aug.)
4. Rim of Gold: fraternal charity.

III. *The incense which covered it.*

1. The unleavened bread, covered with incense, was a sacrifice of thanksgiving.

2. The gratitude we owe to Jesus in the Blessed Sacrament.

(a) For abiding with us and strengthening us.
(b) Thanksgiving after Holy Communion.
(c) Thanksgiving for daily blessing.
(d) Thanksgiving by seeking God's will, not ours: "Not my will, but Thine be done." (Luke 22/42.)

Peroration: The unleavened bread is a beautiful type of the Blessed Sacrament. Appreciate and love the Blessed Sacrament. Enthrone it in your heart's affections, and serve your Eucharistic Saviour with sincere gratitude and noble deeds of charity.

5. THE HEARTH CAKE OF ELIAS

Exordium: "And he arose and ate, and he walked in the strength of that food forty days and forty nights." (3 Kings 19/8.) Elias, fleeing from his enemies, is refreshed with a hearth cake presented by an angel. Jesus in the Blessed Sacrament is our consolation. The hearth cake of Elias is a type of the Blessed Sacrament. Let us see how Jesus in the Blessed Sacrament (1) consoles us in life and (2) in death.

I. *Consolation in life.*

1. Of Elias.
   (a) A man of great personal sanctity.
   (b) He braved great dangers for God and man.

(c) Tempted to discouragement, He put his trust on God.
(d) God miraculously comforted him. "Arise and eat." (3 Kings 19/8.)

2. Of the Christian believer.
(a) Life is a valley of tears.
(b) The more Christ-like one is, the greater his trials.
(c) There is a Gethsemani and a Calvary for every one.
(d) The Blessed Sacrament is a miraculous source of comfort.
(e) "I am thy protector; fear not." (Gen. 15/1.)
(f) "Take and eat." (Matt. 26/26.)

II. *Consolation in death.*

1. Of Elias.
(a) Continued to trust in God.
(b) Continued to labor and endure for God.
(c) Was taken up to heaven in a chariot of fire.

2. Of the Christian believer.
(a) It is appointed for man once to die.
(b) We must leave all earthly things behind.
(c) "O Lord, I am in distress!" (Lam. 1/20.)
(d) In that extremity, "Arise and eat." (3 Kings 19/8.)
(e) Jesus will blot out past faults in His mercy.

(f) He will refresh us with His love in the present.
(g) He will point to our real home in Heaven.
(h) He is our Consoler and our judge.
(i) He is the pledge and promise of a glorious resurrection. "Come to me all ye that labor, . . ." (Matt. 11/28.)

Peroration: God is ever nigh to those who put their trust in Him. Jesus in the Blessed Sacrament is our consolation, our hope, our companion, our strength on the pilgrimage of life. Take and eat! And you shall persevere and, like Elias, be taken up in glory to Heaven.

6. THE BANQUET OF ASSUERUS

Exordium: "In the third year of his reign Assuerus made a great feast for one hundred and fourscore days." (Esther 1/1–4.) In the third year of His public life Jesus instituted a banquet for His people to the end of time. The banquet of Assuerus is a type of the Blessed Sacrament. Let us carry out the comparison and consider: (1) The extent of the banquet; (2) the object of the banquet; (3) the penalty for neglecting to partake of it.

I. *The extent of the banquet.*

1. The banquet of Assuerus.
(a) It was instituted by the ruler of the world,

(b) For all his subjects,
(c) Composed of all kinds of food and drink,
(d) Covered the entire court.
(e) Lasted 180 days.

2. The Divine Banquet.
(a) It was instituted by the King of kings,
(b) For all His people,
(c) To supply every spiritual want.
(d) It is a most precious food and drink;
(e) Is everywhere on earth;
(f) Will last to end of time.

II. *The object of the banquet.*

1. The banquet of Assuerus.
(a) It was instituted to show his love for his subjects,
(1) By the value of the repast,
(2) By the arrangements of the repast,
(3) As a memorial of his devotion.
(b) It was instituted to show the splendor of the king,
(1) By the extent of banquet,
(2) By the royal character of the entertainment.

2. The Divine Banquet.
(a) Instituted to show the love of Jesus for all.
(1) Value of Banquet; He gave all.
(2) Arranged, that all may partake;
(3) As a lasting memorial of His love.

(b) Instituted to show us the extent of His power.
  (1) It is served all over the world.
  (2) Gives *all* to each person partaking.

III. *The penalty for neglecting to partake.*

1. Queen Vashti refused to attend, and was deposed and replaced by Esther.

2. The soul that refuses to receive Holy Communion will be reprobated. "Amen, Amen, I say, . . ." (John 6/54.)

3. The soul that partakes has the promise of everlasting life. "He that eateth, . . ." (John 6/57.)

4. The soul that neglects to correspond to the grace she has, will lose it, and it will be given to another.

Peroration: The subjects of Assuerus were privileged; we are infinitely more privileged. Let us show ourselves appreciative in that we partake of the feast and merit everlasting life.

Seventh Series

THE HOLY EUCHARIST AND THE SACRED HEART OF JESUS

1. THE HOLY EUCHARIST AN INVENTION OF THE SACRED HEART

Exordium: "I have loved thee with an everlasting love; therefore have I drawn thee, taking pity on thee." (Jer. 31/3.) God draws us to Himself and takes pity on us by abiding in the Blessed Sacrament. "With desire have I desired to eat this pasch with you." (Luke 22/15.) The Blessed Sacrament is an invention of the Sacred Heart. This is evident from (1) the circumstances of the institution, (2) the nature of the gift, and (3) the object of the Blessed Sacrament.

I. *The circumstances of institution.*

1. It was the most solemn moment of the life of Christ—the eve of His suffering and death.

2. About to leave His beloved disciples, He would not leave them orphans.

3. While partaking of the Pasch, the memorial of God's loving solicitude,

4. He wished to give them a token of His love—a remembrance.

5. "With desire have I desired to eat this pasch with you." (Luke 22/15.)

II. *Nature of the gift.*

1. "This is my body . . . this is my blood." (Mark 14/22–25.)

2. At the creation God gave man the earth.

3. At the redemption God gave man Himself. "Come and behold ye the works of the Lord: what wonders He hath done upon earth." (Ps. 45/9.)

4. With the Father of the prodigal He says: "All I have is thine." (Luke 15/31.)

5. In admiring contemplation say with St. Thomas: "My Lord and my God!" (John 20/28.)

III. *Object of the Blessed Sacrament.*

1. To be our friend, our guest. "Behold, I am with you all days, even, . . ." (Matt. 28/20.)

(a) He is with us in our labors, in our sufferings, in our prayers.

(b) He abides with us in love, divested of His majesty, like the Infant on Mary's knee.

(c) "Yet a little while I am with you." (John 13/33.)

2. To be our Sacrifice and Mediator with the Heavenly Father, "Let us therefore go with confidence to the throne of grace, that we may obtain

mercy and find grace in seasonable aid." (Hebr. 4/16.)

3. To be the food of our souls.
   (a) "He that eateth my flesh and drinketh my blood, abideth in me and I in him." (John 6/57.)
   (b) "He hath made a remembrance of His works, being a merciful and gracious Lord." (Ps. 110/4.)

Peroration: The Blessed Sacrament is an invention of the loving heart of Jesus. Love demands love, appreciation, gratitude. Draw me, dear Jesus; we will run often to Thee, to the odor of thy ointment. (Cant. 1/3.)

2. THE EUCHARIST HEART THE OBJECT OF OUR VENERATION

Exordium: "He that loveth not, knoweth not God; for God is charity." (1 John 4/8.) The love of God for us is typified by the Eucharistic Heart of Jesus. Veneration of the Eucharistic Heart is a token of our love for God. The Eucharistic Heart is the object of our veneration. We should venerate the Eucharistic Heart of Jesus (1) with grateful love; (2) with childlike confidence; (3) with repentant love.

I. *Grateful love.*

1. We owe the Eucharistic Heart spiritual life.
   (a) By the loving Providence of God we

were born to the spiritual life in Baptism.

(b) As branches of the vine we were animated by sanctifying grace,

(c) Stimulated by actual graces,

(d) Nourished by the Holy Eucharist. "He that eateth my flesh, . . ." (John 6/57–58.)

(e) We received these favors without any antecedent merit on our part.

(f) These favors are daily renewed by the Eucharistic Heart.

2. Grateful love should prompt us to foster the spiritual life:

(a) By zeal for the glory of God,

(b) By purity of motive,

(c) By conformity to God's will.

II. *Childlike confidence.*

1. The Eucharistic Heart deserves our confidence.

(a) By coming on earth and paying the penalty of sin on Calvary.

(b) By abiding on our altars for our sake.

2. We show our confidence in the Eucharistic Heart. "My delights are, . . ." (Prov. 8/31.)

(a) Because it is the symbol and organ of God's love for us.

(b) Because we have no other hope. "Woe to them that are faint-hearted and believe not in God." (Eccl. 2/15.)

(c) "Say only the word, and my servant will be healed." (Matt. 8/8.)
(d) "Lord save us, or we perish." (Matt. 8/25.)

III. *Repentant love.* "The mercies of the Lord that we are not consumed." (Lam. 3/22.)

1. We manifest it:
   (a) By actual sorrow for our sins and,
   (b) By habitual remembrance of our sinfulness.

"A contrite and humble heart, O Lord, thou wilt not despise." (Ps. 50/19.)

2. We manifest it:
   (a) By the fidelity with which we make up for our past offences;
   (b) By the compassion we show to the Eucharistic Heart for the sins of others;
   (c) By the zeal we show for conversion of sinners and the penance we do for them.

Peroration: The Eucharistic Heart is the object of our devotion. Say with St. Thomas: "My Lord and my God!" (John 20/28.) And do God's holy will in and through and in union with the Eucharistic Heart of Jesus.

3. THE EUCHARISTIC HEART OF JESUS OUR TEACHER

Exordium: "He was teaching them as one having power." (Matt. 7/29.) While on earth, Jesus

moved people by the unction of His words. The Eucharistic Heart teaches people by the allurement of grace. The Eucharistic Heart is our Teacher, teaching us (1) to sacrifice our hearts to God, (2) to consecrate our good works to God on the altar of our heart.

I. *In sacrificing our hearts to God.*

1. The Eucharistic Heart proclaims the same truths which Jesus taught on earth.

(a) That God esteems us: "My delights are to be with the children of men." (Prov. 8/31.)

(b) That God loves us: "I have loved thee with an everlasting love." (Jer. 31/3.)

(c) That God desires our hearts: "My child, give me thy heart." (Prov. 23/26.)

(d) That God wishes us to love Him: "Thou shalt love the Lord, thy God with thy whole heart." (Matt. 22/37.)

2. The Eucharistic Heart urges us to live interior lives:

(a) To purify our interior: "God knoweth the secrets of hearts." (Ps. 43/22.)

(b) To be honest with Him: "God is a spirit, and they that adore Him must adore Him in spirit and in truth." (John 4/24.)

(c) To be just with our neighbor: "Judge not that you may not be judged." (Matt. 7/1.)

(d) That we should love our neighbor: "Thou shalt love thy neighbor as thyself." (Matt. 23/39.)

II. *In consecrating our good works to God.*

1. The Eucharistic Heart teaches us that good works are necessary.

(a) Satan an enemy of God: "Now shall the prince of this world be cast out." (John 12/31.)

(b) The haughty world an enemy of Christ: "Woe to the world because of scandals." (Matt. 18/7.)

(c) Self will has its own reward: "He that doth the will of my Father who is in heaven . . ." (Matt. 7/24.)

(d) External righteousness not sufficient: "Unless your justice abound more, . . ." etc. (Matt. 5/2.)

2. The Eucharistic Heart teaches that our good works must be consecrated by love.

(a) They must be performed for God's honor: "I do always the things that please Him." (John 8/29.)

(b) They must be done out of love: "If you love me, keep my commandments." (John 14/15.)

(c) They must be done according to God's will: "My meat is to do the will of Him who sent me." (John 4/34.)

(d) They must be charitable to our neighbor: "As long as you did it to one of these my least brethren," etc. (Matt. 25/40.)

Peroration: The Eucharistic Heart is our Teacher in consecrating our hearts and actions to God. Listen in all sincerity and truth. "Behold I am with you to the consummation of the world!" Let us consecrate our hearts to God, and beg the Eucharistic Heart of Jesus to make this consecration effective in our daily actions. "Without me you can do nothing." (John 15/5.)

4. THE EUCHARISTIC HEART OF JESUS OUR CONSOLATION

Exordium: "I have sanctified this house which thou hast built; my eyes and my heart shall be there always." (3 Kings 9/3.) God delighted David by dwelling in his temple. Jesus loves to dwell on our altar. The Eucharistic Heart of Jesus is our consolation: (1) as a pledge of God's abiding benevolence; (2) as evidence of the work of our redemption; (3) as mediator of grace.

I. *A pledge of God's abiding benevolence.*

1. The human heart craves for love and the evidence of being loved. The Blessed Sacrament is evidence of God's love for men.

(a) In the natural order.
(b) More so in the supernatural order, where we walk by faith.
(c) "I have loved thee with an everlasting love, therefore have I drawn thee, taking pity on thee." (John 31/3.)
(d) "Behold, I am with you all days, even to the consummation of the world." (Matt. 28/20.)
(e) "Can a mother forget her own child . . . yet will I not forget thee." (Is. 49/15–16.)

II. *The assurance of our Redemption.*

1. The memory of the most heroic deed—our Redemption—might fade with the lapse of time.

2. To keep this memory fresh, Jesus instituted the Blessed Sacrament.

3. "My heart will be there always" (3 Kings 9/3); this strengthens our hope.

4. In trials and tribulation: "Behold I am with you" (Matt. 28/20),—courage.

5. "My delights are to be with the children of men,"—grateful love.

6. At death: "It is I, fear not." (Matt. 14/27), —conformity to the divine will.

III. *Our Mediator of grace.*

1. The infinite treasures of grace are applied to us by the Holy Ghost.

2. The Sacred Heart of Jesus is the masterpiece of the Holy Ghost—desire of the Sacred Heart to apply grace.

3. The Sacred Heart draws all to the tabernacle by allurements of grace.

(a) "And I, if I be lifted up from the earth, will draw all things to myself." (John 12/32.)

(b) His loving presence makes a Church out of a meeting-house.

(c) From the altar He draws us by His light and by pious desires.

(d) Here He gives peace, consolation, rest.

Peroration: The Blessed Sacrament is evidence of God's love, the assurance of our redemption, and a most powerful means of grace. There is no salvation except in Jesus. "Come to me all ye that labor and I will refresh you." (Matt. 11/28.) Seek consolation, encouragement, and perseverance in the Eucharistic Heart.

5. THE EUCHARISTIC HEART OF JESUS OUR CONSTANT AID

Exordium: "I have compassion on the multitude, because they continue with me." (Matt. 15/32.) Jesus multiplied bread in His compassion for the people of Galilee. In the Blessed Sacrament His Heart is moved with compassion for us. The Eu-

charistic Heart is our constant aid; (1) as the organ of divine compassion, (2) as the prompter of divine aid; (3) makes our prayer efficacious, (4) and is our safe refuge.

I. *The organ of divine compassion.*

1. One object of Christ in becoming man was to be able to sympathize with men.

2. The Sacred Heart of Jesus is most compassionate.

(a) Example: The multiplication of loaves.

(b) His defense of the woman taken in adultery.

3. The Eucharistic Heart of Jesus is most compassionate now: "Come to me all ye that labor." (Matt. 11/28.)

(a) With repentant sinners;

(b) With souls struggling to practice virtue.

II. *The prompter of divine aid.*

1. While Jesus lived on earth: "The blind see, the lame walk, the lepers are cleansed, the deaf hear." (Matt. 11/5.)

2. The same to-day in the tabernacle,—light, strength, health, inspiration, life, love, perseverance.

3. As Simon of Cyrene helped Jesus carry His cross, so Jesus helps us.

4. His aid is often providential, nay even miraculous.

5. "Lord save us." (Matt. 8/25–26.)

III. *Our aid in prayer.*

1. Prayer was especially efficacious in the Temple of Solomon. "My ears shall be attentive to him that shall pray in this place." (2 Paral. 7/15.)

2. This is doubly true of our churches, where Jesus, our Mediator, dwells.

3. If left to ourselves, we might be tempted to despair. "We know God does not hear the sinner." (John 9/31.)

4. Our prayers become efficacious when aided by the Sacred Heart in tabernacle.

5. "Whatever you ask the Father in my name, that He will give you." (John 14/13.)

IV. *Our safe refuge.*

1. In the temptations of the flesh, the world, and the devil.

2. In discouragement arising from the daily warfare of life.

3. Loving souls find refuge in the Sacred Heart, like the doves in the clefts of the rock. (Cant. 2/14.)

4. Our Saviour desires us all to do this: "Jerusalem, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not." (Matt. 23/37.)

Peroration: The Eucharistic Heart of Jesus is the source of divine compassion, our aid and our refuge. "Come to me all ye that labor, . . ." Let us give our living Saviour our confidence, labor in

His presence and by His aid, and we shall go securely on the journey of life, and have a foretaste here of the joys to come.

THE EUCHARISTIC HEART OF JESUS OUR MODEL

Exordium: "Learn of Me because I am meek and humble of heart." (Matt. 11/29.) Jesus proposed Himself as a Model to His disciples. We can learn the same lessons from the Eucharistic Heart. The Eucharistic Heart is our Model: (1) of humility; and (2) of meekness.

I. *Our Model of Humility.*

1. "Pride is the beginning of all sin." (Ecclus. 11/15.)
   - (a) An object lesson necessary to teach man humility.
   - (b) Christ gave us that example while on earth: "He emptied Himself, taking the form. . . ." (Phil. 2/7.)

2. The Eucharistic Heart gives us an object lesson of humility towards God.
   - (a) It is substantially united to the divinity, a treasury of grace and merit.
     - (1) "I seek not my own glory" (John 8/50), but the glory of God.
     - (2) Marvel: "What is man that thou

shouldst be mindful of him," etc. (Ps. 8/5.)

(3) Truth: "What hast thou that thou hast not reserved." (1 Cor. 4/7.)

(4) Hence: "God resisteth the proud and giveth His grace to the humble." (1 Peter 5/5.)

3. The Eucharistic Heart gives us an object lesson of humility towards our neighbor.

(a) Present under the humblest appearance in the humblest dwelling.

(1) "Learn from me because I am meek and humble of heart." (Matt. 11/29.)

(2) "If I sought to please men, I should not be the servant of Christ." (Gal. 1/10.)

(b) The Eucharistic Heart despises no one, repulses no one.

(1) "Come to me all ye that labor . . . and I will refresh you." (Matt. 11/29.)

(2) We are inclined to be arrogant, vindictive, etc.

(3) "What you have done to the least of my brethren, you have done it unto Me." (Matt. 25/40.)

(c) The Eucharistic Heart never seeks self, but the welfare of others.

"He gives His grace to the humble." (1 Peter 5/5.)

II. *Our model of meekness.*

1. The Eucharistic Heart never gives way to anger, resentment, etc.
   (a) "With the wicked was he reckoned." (Luke 22/37.)
   (b) "Learn of me to be meek and humble of heart." (Matt. 11/29.)
2. The Eucharistic Heart pardons generously. Example: Peter, the enemies of Christ.
   (a) "Father, forgive them, for they know not what they do." (Luke 23/34.)
   (b) How often should I forgive my neighbor? "Till seventy times seven times." (Matt. 18/22.)

Peroration: The Eucharistic Heart is our model of meekness and humility. As often as we come before the tabernacle, Jesus says: "Learn of me," etc. Let us listen with lively faith and generous good will, so that we may receive the grace that will make us conformable to our divine model.

THE EUCHARISTIC HEART OF JESUS A PERFECT MODEL OF CHARITY

Exordium: "I am come to cast fire on the earth; and what will I but that it be kindled?" (Luke 12/49.) The Son of God came upon earth to kindle the fire of divine charity in our hearts. The Eucharistic Heart of Jesus abides on our altars for the

same purpose. The Eucharistic Heart is a perfect model of charity. Our charity should be, (1) constant, (2) self-sacrificing, (3) generous.

I. *Our charity should be constant.*

1. The love of the Eucharistic Heart of Jesus for us is constant:
   (a) In prosperity, in adversity;
   (b) In life, in death;
   (c) For time and eternity;
   (d) Never wearying.
2. Our love for God and our neighbor ought to be constant:
   (a) In prosperity, in adversity, ever worthy.
   (b) Hence we should never weary.
   (c) Not "Hosanna" one day and "Crucify Him" the next day.
   (d) "If we have received good things at the hand of God, why should we not receive evil?" (Job. 2/10.)
   (e) "The Lord gave and the Lord hath taken away; blessed be . . ." (Job. 1/21.)

II. *Our charity should be self-sacrificing.*

1. The love of the Eucharistic Heart is self-sacrificing:
   (a) Giving us His presence,
   (b) His merits,
   (c) His love.
   (d) Patiently suffering sin.
2. Our charity must be self-sacrificing.

(a) By seeking the honor of God as He wills for us.
(b) Conforming to the wishes of our neighbor where no principle is at stake.
(c) Doing good from unselfish motives.
(d) Patiently enduring the trials that come from others.

III. *Our charity should be generous.*

1. The love of the Eucharistic Heart is generous:
   (a) To the repentant sinner,
   (b) To the faithful soul.
2. We should be generous towards God.
   (a) He has given us all we have;
   (b) He loved us first.
   (c) We show our generosity by avoiding sin and the occasions of sin.
   (d) We show our generosity by zeal for His glory, His Church, and the salvation of souls.
3. We should be generous to our neighbor.
   (a) It is the measure by which God will measure out to us.
   (b) Patience, forgiveness, corporal and spiritual works of mercy.

Peroration: The Eucharistic Heart of Jesus is a model of constant, generous self-sacrificing charity. "God is charity." Let us learn it from the Eucharistic Heart and with its aid attain the perfection of charity here and its reward in Heaven.

PART II

THE BLESSED VIRGIN MARY

INTRODUCTORY—MARY'S PLACE IN RELIGION

Exordium: "Behold from henceforth all generations shall call me blessed." (Luke 1/48.) The veneration of Mary by the faithful is a constant objection against the Church. The world is ignorant of Mary's position in the religion of Jesus Christ. Consider the significance of devotion to Mary: (1) in the religion of Jesus Christ, (2) in the public services of the true Church.

I. *Mary occupies an essential place in the true faith.*

1. She is the mother of the Redeemer: "Of whom was born Jesus." (Matt. 1/16.)
   (a) The Redeemer is God-Man; Mary is mother of God. (Luke 1/35.)
   (b) Our hope is in Jesus (Acts 4/11); Mary is inseparable from Him.
   (c) She is the woman to crush the serpent's head through her Son.
   (d) "What God hath joined together, let no man put asunder." (Matt. 19/6.)
2. Mary is never separated from her Son in the Christian religion.
   (a) Her dignity is His dignity.

(b) Her power with God flows from her divine maternity.

(c) Her love for us is a part of her love for her divine Son.

(d) True worship of Jesus Christ includes true veneration for Mary.

II. *Mary occupies an essential place in Catholic worship.*

1. By means of her feasts the Catholic Church keeps alive the faith.

(a) Now this is eternal life: that they may know thee," etc. (John 17/3.)

(b) The feasts of Mary interwoven with feasts of Jesus. (Illustrate.)

(c) Impossible to celebrate the feasts of Jesus without devotion to Mary.

(d) Impossible to worship God aright without venerating Mary.

2. By means of devotions in her honor, the Catholic Church stimulates piety!

(a) Inclines the faithful to God through Mary's veneration.

(b) Prayer and pious practices to Mary are means of grace.

(c) By means of sodalities in her honor the Church unites the faithful in the love and service of God.

3. By means of religious Orders devoted to Mary the Church practises the Evangelical Counsels.

(a) The religious Orders an evidence of the true Church.

(b) All religious Orders practise special devotion to Mary.

(c) Many are specially under Mary's protection.

4. By means of the countless Churches dedicated to her.

(a) They are found in every country on earth.

(b) They are an evidence of Mary's place in the true religion.

Peroration: To be true Christians we must think, feel and act with the Church. The Church directs us to Mary in her religious functions. All holy persons have always practised special devotion to Mary. Exhortation "Behold thy Mother." (John 19/27.)

I. THE VISION OF ST. JOHN—A SIGN
(Apoc. 12/1)

1. MARY, A SIGN OF DIVINE COMPASSION

Exordium: "And a great sign appeared in heaven." (Apoc. 12/1.) Though the woman seen by John at Patmos is the Church, she also represents Mary. Let us consider Mary as:

I. *A sign of divine benevolence to mankind.*

1. After the Deluge God made the rainbow a sign of His good will.

2. After the sin of Adam and Eve, God pointed to Mary.

3. Veturia saved ancient Rome from the anger of her son Coriolanus.

4. Mary sacrificed her Son to save us from the anger of God. "There stood by the cross of Jesus His Mother." (John 19/25.)

II. *A great sign of divine munificence.*

1. All of God's works are admirable. "I will relate all thy wonders." (Ps. 9/2.) "Great and wonderful are thy works." (Apoc. 15/3.)

(a) The creation reveals God's power. "He spoke and they were made." (Ps. 32/9.)
(b) The creation reveals God's wisdom. "Ordereth all things sweetly." (Wis. 8/1.)
(c) The creation reveals God's goodness. "He hath equally care of all." (Wis. 6/8.)
(d) The creation reveals God's splendor. "The heavens show forth the glory of God." (Ps. 18/3.) Newton uncovered his head reverently when studying the stars.

2. The Redemption, besides, reveals God's holiness, justice, love, and mercy.
(a) The testimony of St. Paul: "We preach Christ crucified, unto the Gentiles foolishness. (2 Cor. 1/23.)
(b) The testimony of St. John: "God so loved the world as to give," etc. (John 3/16.)
(c) In the Redemption, miracles abound, from the Incarnation to the Ascension. Examples.

3. Mary is the great sign announcing the work of Redemption.
(a) Foretold in Paradise: "I will place enmity," etc. (Gen. 3/15.)
(b) The most perfect creature of God—preredeemed.
(c) She coöperated most perfectly with God's will.
(d) She is crowned in Heaven.

Peroration: Behold the sign of divine compassion. In all trials call on Mary (St. Bernard). She is the sign in the heavens, the star of the sea, conducting all to eternal security. Example. Exhortation.

2. MARY AN UNCONQUERABLE PLEDGE OF SALVATION

Exordium: "And a great sign appeared in heaven." (Apoc. 12/1.) The sign appeared in the heavens, because she helps us from on high. Let us consider Mary as—

I. *Unconquerable by the powers of hell.*

Satan hates Mary next to God. "Thou shalt lie in wait for her heel." (Gen. 3/15.)

1. Satan manifests his hatred by promoting heresy to dethrone her. Parable of the sower (Matt. 13/25.)
   (a) Questioning her dignity by Nestorianism —"Holy Mary, Mother of God."
   (b) Her virginity (in the East).
   (c) Her Immaculate Conception by Protestants.
   (d) Almost every one of her prerogatives. But holy Church says: "Thou art terrible as an army set in battle." (Cant. 6/3.)
2. Satan manifests his hatred by inspiring the

Iconoclasts to destroy her image. When he could not impugn Mary's prerogatives, Satan sought to prevent her veneration by the faithful.

3. Satan considers Mary as a great obstacle to our enslavement.

(a) He knows her power with God.
(b) He recognizes her love for us, her children in Christ.
(c) And still he seeks to wean us away from her by delusions and passion.
(d) But in Mary's protection we are secure against hell.

II. *Unconquerable by godless men.*

1. Protestantism has—
(a) Robbed thousands of the true faith;
(b) Sown the seed of discord among Christian people;
(c) Taught men to rebel against all authority;
(d) Sown the seed of unbelief and infidelity;
(e) Destroyed or desecrated temples of Mary;
(f) In England, Germany, etc., in our day.

2. Countless books have been written to rob Mary of her prerogatives. An English society was founded in 1850 to disparage Mary.

3. In many instances her celebrations were hindered by governments.

4. But Mary is superior to the ridicule of blinded mankind.

Peroration: As the "great red dragon, having seven heads, and ten horns" (Apoc. 12/3), was unable to destroy the woman seen by St. John, so the powers of hell and the world seduced by them, are powerless before Mary. She is again honored, loved and invoked by millions. O Mary, we look to thee as the pledge of God's mercy!

3. MARY, THE RESTORER OF WOMAN'S DIGNITY

Exordium: "A great sign appeared in heaven: a woman." (Apoc. 12/1.) As the "beginning of sin came from the woman" (Eccli. 25/33), God pronounced a severe judgment on her. But He saved woman from utter degradation. He first said to Satan: "I will put enmity," etc. (Gen. 3/15.) Eve degraded woman; Mary restored her dignity.

I. *The degradation of woman through Eve.*

1. From a mate, woman was degraded into a slave by man. "And thou shalt be under thy husband's power." (Gen. 3/16.)

(a) The Mohammedans deny that she has an immortal soul.

(b) By polygamy woman's lot was reduced to the lowest.

(c) Even to-day female children are destroyed in China, etc.

(d) The "Vestal Virgins" are the sole exception among heathen nations.

2. Only among the Israelites did woman retain some rights.

(a) Out of compassion God used them at times to confer favors on His people: Sarah, Deborah, Judith, Esther.

(b) These were types of Mary.

(c) Still the curse of original sin rested more on woman than on man.

II. *The restoration of woman through Mary.*

1. From Mary, the Son of God assumed human nature to restore mankind to the dignity of children of God.

2. The message of the angel announced:

(a) The restoration of mankind.

(b) The sanctification of the family;

(c) The transformation of society;

(d) The elevation of the race.

3. The angels' message announced in particular:

(a) The emancipation of woman;

(b) Her elevation as the equal of man;

(c) Her restoration as mother and queen of the home;

(d) Her consecration as virgin, spouse, and mother of God.

Peroration: Woman has been restored to her dignity through Mary. Neopaganism seeks to degrade her anew. But in Mary and the Church will

she find her model and champion. Every woman, every home owes a debt of gratitude to Mary.

4. MARY, THE MODEL OF TRUE WOMANHOOD

Exordium: "There appeared in heaven: a woman." (Apoc. 12/1.) Eve brought sin, Mary brought salvation to the world. By restoring woman to her dignity, she entered into a special relationship to her sex. Mary will ever be the model of true womanhood, the ideal woman.

I. *By her modesty and reserve.*

1. She was circumspect and delicate in avoiding the stain of sin.
   (a) Vanity of dress;
   (b) Unmortified appetite;
   (c) Vanity of the world;
   (d) Ease and comfort;
   (e) Idleness.
2. (a) Her reserve filled all with respect and veneration;
   (b) Her innocence inspired a love for holy purity. Application.

II. *By her devotedness to home life.*

1. The home is preëminently woman's sphere. "She hath looked well to the paths of her house,

and hath not eaten her bread idle." (Prov. 31/17.)

2. Mary:
   (a) Prepared for home life by service in the temple;
   (b) Lived in retirement at Nazareth;
   (c) Kept in background during public life of her Son;
   (d) Never took a public part in the spread of the Gospel, much less in politics. Application.

III. *By her kindness and acts of mercy outside the home.* "She hath opened her hand to the needy, and stretched out her hand to the poor." (Prov. 31/20.)

1. "Mary went in haste and saluted Elizabeth." (Luke 1/39, 40.)

2. At Cana Mary asks a miracle from Jesus to save the couple from embarrassment.

3. How many other acts of mercy, that are not mentioned in Gospels?

4. It is that appropriate, personal, compassionate help of a woman that reveals her dignity in its true light. Application.

IV. *By her patience and resignation in suffering.*

As a result of original sin, woman has more to endure than man. As the heart and soul of the family, a mother has much to endure. All turn to her. "The law of clemency is on her tongue." (Prov. 31/26.)

1. Consider the trials of the Holy Family: they are the trials of Mary.

2. Consider the agony and death of Jesus: Mary suffered it in her heart.

3. Like Mary, every Christian woman must suffer in patience.

Peroration: Behold Mary, the model of true womanhood! Let her virtue be our guide, that we may thereby merit her aid in all the trials of life.

5. MARY, THE MASTERPIECE OF GOD

Exordium: "A woman clothed with the sun." (Apoc. 12/1.) Mary is the most exalted, most beautiful, most wonderful of creatures. We will consider her as God's masterpiece, and see that:

I. *Mary is clothed with divine wisdom.*

1. By nature Mary was endowed with superior intelligence.

2. From the first moment, the Holy Spirit filled her with the light of grace.

3. This light warmed her heart to do God's will in all things.

4. She is the seat of wisdom.
   (a) Christ dwelt in her;
   (b) communicated His wisdom to her.

5. Mary our counsellor in doubt and difficulties.

II. *Mary is enriched with physical and spiritual perfection.*

1. "Mary is clothed with the sun, because filled with divine beauty." (St. Thomas Aquinas.)
2. Physically, Jesus was most perfect man, Mary most perfect woman.
3. The light of grace and virtue radiated from her.
4. A mother sends her daughter a mirror, a skull, a statue of Mary, to show her what she is, what she will be, what she ought to be.

III. *Mary was most conformable to her Divine Son.*

1. Mary reflected all the virtues of Jesus.
   (a) "This is my beloved Son, in whom I am well pleased." (Matt. 3/17.)
   (b) "Put ye on the Lord Jesus Christ." (Rom. 13/14.)
   (c) As many of you as have been baptized in Christ, have put on Christ. (Gal. 3/26.)
2. All this has been accomplished in a truer sense in Mary.

IV. *Mary is queen of Heaven and earth.*

"The queen stood on thy right hand, in gilded clothing." (Ps. 44/9.)

1. She surpasses the nine choirs of angels in beauty.

2. "Next to God Mary is the mirror of all perfection." (Bl. Albert the Great.)

Peroration: This masterpiece of God was given us by Christ on Calvary. Let us treasure it during life to possess it in death. Example of the Protestant converted by a picture of the Queen of Heaven. Exhortation.

6. MARY, THE SUN OF DIVINE MERCY FOR MANKIND

Exordium: "A woman clothed with the sun." (Apoc. 12/1.) This masterpiece of creation is intended for us. Mary is clothed with the sun of divine mercy for all mankind. Let us see.

I. *Mary is clothed with divine attributes,* to communicate them to us in God's name.

1. Mary is clothed with divine mercy. "The earth is full of God's mercy." (Ps. 118/64.) "Thy mercy is great above the heavens." (Ps. 107/5).

2. Mary is clothed with divine power by her intercession,

(a) As the beloved daughter of the Father;
(b) As the devoted mother of the Son;
(c) As the worthy spouse of the Holy Ghost;
(d) As our spiritual mother she has care of us.

3. Mary is clothed with divine knowledge. God knows all.

(a) God reveals the condition of her children to Mary.
(b) God makes known to her our temptations.
(c) God makes known to her our prayers.
(d) Clothed with the sun of divine light, she is the light of our life.

II. *Clothed with the sun of divine attributes,* Mary:

1. Dispels the mist of delusion and doubt in our lives.
   (a) She overcomes all attacks on our faith—heresies, etc.
   (b) She dispels doubt and uncertainty in her clients. "I make my doctrine to shine forth to all as the morning light." (Eccli. 24/44.)
2. Shines on our pathway:
   (a) By the example of her virtues; all to please God, in conformity with God's will, out of love for Jesus;
   (b) By the light of grace.
3. Warms and vivifies us—danger of spiritual stagnation:
   (a) by the special dispensations of Providence;
   (b) by the stimulating influence of grace, awakening holy desires, resolutions and actions.
   (c) St. Auscar, Apostle of Norway, cured of sloth by a vision of Mary.

Peroration: Mary is the sun that vivifies and

quickens our spiritual life. Away from her we wander in darkness and cold. Let us then cling to Mary, bask in the sunshine of divine favor by a childlike devotion to her. O Mary, enlighten me, inflame my heart, rule all my actions!

7. MARY, EVER CONSTANT AND UNCHANGEABLE

Exordium: "A woman, with the moon under her feet." (Apoc. 12/1.) The moon is variable and changeable. Mary has the moon under her feet to denote her triumph over human weakness. Let us see.

I. *Mary is above all change of time symbolized by the moon.*

1. The moon changes four times a month.
2. Earthly conditions are constantly undergoing a change.
3. Persons often change their mind, their heart, their will.
4. But Mary is the unchangeable mediatrix between Jesus Christ and man, ever sympathetic, ever able, ever willing to help us. "Be thou to me a house of refuge to save me." (Ps. 30/3.)

II. *Mary is constant in her relationship to the triune God.*

1. She was chosen from eternity by the Father to be the mother of the Redeemer.

2. Mary was ever His devoted daughter; no change in their love.

3. From eternity the Son loved Mary as His Mother.

4. Mary coöperated perfectly in the work of Redemption, no change in her love.

5. From eternity the Holy Ghost loved her as His spouse.

6. Mary, constant in her zeal to serve Him, coöperated with grace.

7. In Baptism we became the children of the Father, brethren of Christ, temples of the Holy Ghost.

8. Mary's children unfortunately change, but she is ever ready to welcome them. Learn constancy from Mary.

III. *Mary is above the folly symbolized by the moon.*

1. She wisely directed her actions by reason enlightened by faith, not by sentiment.

2. She was not affected by the allurements or insults of the world.

Peroration: Mary was strong in faith, true in love, generous in sacrifice. By the practice of these virtues we shall learn to be constant and unchangeable, and to triumph over weakness and folly.

8. THE MOON A SYMBOL OF MARY

Exordium: "A woman, with the moon under her feet." (Apoc. 12/1.) The moon reflects the light of the sun and illumines the night. Mary received her splendor from God and benefits us in the night of our exile.

I. *The moon is a symbol of Mary's spiritual beauty.*

1. As the moon surpasses all the stars in lustre, so Mary surpasses all other creatures in grace, merit, and glory.

2. The sun dazzles with brightness, but the moon gives a soft, mellow light. God is "light inaccessible" (1 Tim. 6/16); Mary is mild and gentle.

3. The light of the moon is reflected from the sun; Mary's charm and beauty is a reflection of the perfection of God. "My soul doth magnify the Lord, because He hath done great things in me." (Luke 1/46.)

II. *The moon is a symbol of Mary's influence on earth.* As the influence of the moon is next to that of the sun, so Mary's is next to God's.

1. When original sin eclipsed the sun of divine friendship the morn of Mary's lustre appeared to give man hope. "Behold a virgin shall conceive," etc. (Is. 7/14.)

2. Even now, when the sun of God's friendship

has again risen, Mary still gives hope to the sinner who has forfeited the protection of Providence. "To them that love God, all things work together unto good." (Rom. 8/28.)

3. In the night of trial and misfortune, Mary is our hope—leads us on till the sunlight of God's presence reappears. "Stay with us, because it is towards evening, and the day is now far spent." (Luke 24/29.)

Peroration: In the darkness of sin, of passion, and of affliction, Mary is the moon that guides us to the light of day. No one ever had recourse to her in vain. Thank God for this mellow light. Be guided by Mary to Jesus and to eternal life.

II. THE PREROGATIVES OF MARY —TWELVE STARS

1. FIRST PREROGATIVE—MARY IS THE MOTHER OF GOD

Exordium: "And on the woman's head there was a crown of twelve stars." (Apoc. 12/1.) The brightest jewel in Mary's diadem of glory is her maternity. All her other prerogatives are subordinated to this honor.

I. *Her divine maternity distinguishes Mary from other creatures.*

1. From eternity God decreed to repair the fall of man through Christ.

2. To be of Adam's race, He needed a mother—Mary. "He hath done great things in me." (Luke 1/49.)

3. Mary was a worthy mother of the Redeemer.

4. Her greatest honor is to be the "Mother of God."

5. Holy Church reminds us thrice daily of the Incarnation.

6. St. Alphonsus saluted Mary with a "Hail Mary" whenever the clock struck.

7. The Angelic Salutation is the foundation of all devotion to Mary.

II. *Her divine maternity unites Mary most intimately to God.*

1. God the Father shares His prerogatives with Mary.
   (a) Both can say: "My Son, this day have I begotten Thee." (Ps. 2/7.)
   (b) The Father is honored, when we honor Mary as the Mother of God.
   (c) The Father extends the benefits of His Providence to us through Mary.
   (d) Mary's prayer is more acceptable to Him than that of all other creatures.
2. God the Son:
   (a) Esteemed Mary as the noblest creature from eternity;
   (b) Loved and obeyed her with the greatest devotion as God-Man;
   (c) Made her share in the great work of the Redemption;
   (d) Made her share in His triumph and glory;
   (e) Mary is nearer her Son than all other creatures.
3. From eternity the Holy Ghost esteemed Mary as that exalted vessel in which He would effect the miracle of the Incarnation.
   (a) He prepared her by granting her the fulness of grace and

(b) By increasing her capacity and His grace every moment;

(c) Dwelt in her as in His tabernacle.

Peroration: The dignity of Mother of God is Mary's greatest prerogative. It inspires us to look up to her with reverence, to vie with the angels and saints in honoring her. Example. Exhortation.

2. SECOND PREROGATIVE OF MARY—HER IMMACULATE CONCEPTION

Exordium: "And on the woman's head there was a crown of twelve stars." (Apoc. 12/1.) The second jewel in Mary's diadem is her Immaculate Conception.

I. *By this privilege Mary is exalted above all the children of Adam.*

1. The Holy Ghost prepared Mary by her Immaculate Conception for her divine maternity.

(a) "Thou art all fair, O my love, and there is not a spot in thee." (Cant. 4/7.)

(b) She was not by nature a child "of wrath." (Eph. 2/3.)

(c) To crush the serpent's head, Mary had to be ever free from sin.

2. (a) To be a worthy mother of the Redeemer, Mary could be no slave of Satan.

(b) As Assuerus said to Esther, so God said

to Mary: "This law is not for thee." (Esther 15/13.)

(c) Alexander of Hales vowed to defend the Immaculate Conception and was cured of his ailment.

II. *By her Immaculate Conception Mary was conceived:*

1. Free from the universal stain of original sin;
   (a) In the possession of sanctifying grace;
   (b) The mystic espousals of St. Catherine of Alexandria to the Child Jesus.

2. Exempted from the inclination to evil—inclined to God.
   (a) Others incline to evil until death;
   (b) Find difficulty in cultivating friendship of God.
   (c) "The flesh lusteth against the spirit." (Gal. 5/17.)

3. Exempted from all other effects of original sin.
   (a) Her mind was never darkened by sin, but always enlightened by grace.
   (b) Her will never was weak or vacillating.
   (c) Even as Adam was pure in original justice, so also was Mary.
   (d) St. Edmond's mystic espousal to Mary gave him strength in temptation, consolation and courage in trials.

4. The purity of Mary surpassed that of all other creatures.

(a) Of others it is said: "Even the heavens are not pure in God's sight." (Job 15/15.)
(b) But of Mary: "There is no spot in thee." (Cant. 4/7.)
(c) Mary's purity was the foundation of her exalted grace, and had to be proportionate to her dignity. As her destiny was above all other creatures, so also her purity.

Peroration: Congratulate Mary, "our painted nature's solitary boast." (Wordsworth.) Rejoice with her. Thank God for her, and for having given us so pure a spiritual mother. Let us be devoted to her during life, and we shall triumph over every sin.

THIRD PREROGATIVE—MARY'S FREEDOM FROM SIN

Exordium: "And on the woman's head there was a crown of twelve stars." (Apoc. 12/1.) Mary was not only conceived without sin, but never committed the least actual sin in her life. This freedom from actual sin is the third star in Mary's diadem. Let us see that:

I. *The Blessed Trinity was in honor bound to preserve Mary from sin.* The lustre of her Immaculate Conception would have been extinguished by sin.

1. The Heavenly Father could not have loved Mary from eternity if she had sinned, nor could

He have regarded her as a worthy mother for His Son.

(a) Queen Blanche said to St. Louis, aged six: "I would rather see you dead than commit any deliberate sin."

(b) Surely the all-holy God hates sin more than all His creatures do.

2. No creature was so near and dear to God the Son, as Mary.

(a) Hence He could not love and obey her if she were in sin.

(b) St. Juliana fainted when she heard a sin mentioned.

(c) Jesus would have been an unworthy son if he had tolerated sin in Mary.

3. The Holy Ghost could not permit Mary to sin.

(a) Like the Ark of the Covenant, Mary had to be incorruptible.

(b) She was His tabernacle, in which He effected the Incarnation.

II. *Mary was in honor bound to avoid every sin.*

1. As the faithful daughter of the Father, she had to be resolute in temptation.

2. As the devoted Mother of the Son, she had to avoid every voluntary occasion of sin.

3. As the beloved Spouse of the Holy Ghost, she had to use the means of grace.

4. In proportion to her grace, she had to preserve the greatest purity of heart, and did.

III. *The conclusions of Mary's children:*

1. To hate and avoid every deliberate sin, mortal or venial. "Ye that love the Lord, hate evil." (Ps. 96/10.)

2. To repent immediately if they have fallen into any sin. "Let not the sun go down on your anger." (Eph. 4/26.)

3. To persevere in devotion to Mary. She is anxious that we keep free from sin. She will assist us in danger and temptation. O Mary, do thou lead us through this valley of tears.

FOURTH PREROGATIVE—MARY'S PLENITUDE OF GRACE

Exordium: "Hail, full of grace." (Luke 1/28.) "Whatever grace was given to any one was given to Mary in its fullness." (Raymond Jordan.) The plenitude of grace is the fourth star in Mary's crown. Let us consider it and see:

I. *How the Holy Ghost distinguishes persons.*

1. The ancient heathen thought the gods bestowed honors, riches, and good luck on their clients.

2. Even the Israelites God encouraged to fidelity by temporal rewards. The prophecies about the Saviour were clothed in earthly splendor.

3. But the Saviour emphasized spiritual treasures. "Lay up treasures in heaven." (Matt. 6/20.)

4. The Holy Spirit gives grace, effects virtue, crowns merit.

5. Are we spiritual in theory; heathen in practice? Application.

II. *The Holy Ghost filled Mary with the plenitude of grace.* "Others received grace in a measure;

Mary its fullness." (St. Jerome.)

1. The Saints laid up treasures in Heaven by their fidelity, spirit of sacrifice in the spiritual life. Consider the Apostles, martyrs, confessors, virgins. Mary surpassed them all.

2. Adam and Eve were accustomed to walk with God in human form (Gen. 3/8), but Mary came into being "full of grace."

3. Deceived by the splendor of an angel, St. John would have adored him (Apoc. 19/10). Consider the splendor of Mary, full of grace.

Peroration: Mary's grace was greater than that of all angels and saints, her virtue more heroic, her merit so great that she deserved to be queen of angels and Saints. As children of Mary, "seek the things that are above,—mind the things that are above, not the things that are upon earth." (Col. 3/1–2.)

FIFTH PREROGATIVE—MARY'S PART IN THE REDEMPTION

Exordium: "She was the mother of all the living." (Gen. 3/20.) Eve is our mother in the natural, Mary in the spiritual order. Eve coöperated in the fall of mankind, Mary in its Redemption. This coöperation with her Son is Mary's fifth prerogative.

I. *She freely consented to become the mother of God.*

1. Redemption is the greatest grace to mankind.
2. God made this favor dependent on Mary's consent.
   (a) "Be it done to me according to thy word." (Luke 1/38.)
   (b) "And the Word was made flesh." (John 1/14.)
   (c) Only with Mary's aid did God wish to redeem the world.

II. *Mary freely offered Jesus for our Redemption.*

1. As Abraham was ready to offer Isaac, so Mary offered Jesus.
2. But the sword of sorrow pierced her heart. (Luke 2/35.)

III. *Mary nourished and educated Jesus for our Redemption.*

1. Under Mary's maternal care, Jesus grew to manhood.

2. And all the while she was conscious of the prophecies about Him.

3. She would say: "My sorrow is continually before me." (Ps. 37/18.)

IV. *Mary endured the sufferings of Jesus in her heart.*

1. Humanly speaking, she could have freed Him before Pilate.

2. Consider her agony during His scourging, etc.

3. On Calvary, every blow of the hammer re-echoed in her soul.

4. "There stood by the cross of Jesus His Mother." (John 19/25.)

5. With His dying breath, He confided all to her care.

Peroration: By her coöperation in the Redemption, Mary became the Second Eve, the mother of all the living. She has a mother's love for each of us. By devotion to her we permit her to nourish and educate us. In her care we live "the life" in Christ Jesus.

SIXTH PREROGATIVE—MARY IS THE DISPENSER OF GRACE

Exordium: "In me is all grace of the way and of the truth." (Eccli. 24/25.) Like a good Son, Jesus

made Mary the treasurer of His merits, and the dispenser of grace to mankind. This is evident from:

I. *The practice of the Church guided by the Holy Ghost.*

1. Holy Church calls Mary "gate of heaven," "our life, our sweetness, and our hope." Hence she must be the dispenser of grace.

2. The Saints tell us that as Christ wished to become our Redeemer through Mary, so He wishes us to be sanctified through her.

3. It is but proper that, as Mary was instrumental in our Redemption, so she should also be in our sanctification.

4. Pharaoh said to the people: "Go to Joseph" for provisions, so Christ wishes Mary to be the dispenser of His merits.

II. *Hence we must realize that:*

1. Mary's intercession is morally necessary for salvation.

   (a) Absolutely God can, but ordinarily He will not, help us without her.

   (b) Mary, therefore, occupies an essential place in religion.

   (c) Other Saints can, but Mary must help us to Heaven.

2. Satan hates devotion to Mary and does all to prevent it.

(a) He ever "lies in wait for her heel." (Gen. 3/15.)

(b) As Holofernes sought to cut off the water-supply of Bethulia, so Satan seeks to cut off the supply of grace by turning souls from Mary.

3. We must, therefore, unite ourselves to Mary with a childlike confidence and a tender devotion. Like Columbus in the "Santa Maria," we shall then make the voyage of life in security. Exhortation.

SEVENTH PREROGATIVE—MARY IS OUR MOTHER

Exordium: "I will not leave you orphans." (John 14/18.) We are personally too sinful to plead our cause before Jesus Christ. He will be a more favorable Mediator for us if we are represented by some one dear to Him. The one most dear to Him is Mary.

I. *Mary is our spiritual mother.*

1. We face a dreadful alternative that will be decided at death.

(a) Before us is the difficult way of trial and suffering.

(b) Around us is a two-faced world that flatters and scorns.

(c) Within is a fount of inordinate inclinations and violent passions.

(d) Ever near us is the devil "like as a roaring lion, seeking whom he may devour." (1 Peter 5/8.)

(e) Above us is the God of holiness and justice, who will demand an account of our stewardship.

(f) Spiritually we are weak as a child learning to walk.

(g) Our natural cry is that of a child: "Mother!"

2. When Mary said: "Behold the handmaid of the Lord!" she consented to become the mother of God in the flesh and our mother in the spirit.

(a) She conceived us in the spirit when she presented Jesus in the Temple.

(b) She brought us forth beneath the Cross on Calvary.

(c) She was recommended to us by Jesus when He said: "Woman, behold thy son." (John 19/26.)

(d) She conceived us in her love and bore us in sorrow on Calvary." (St. Antoninus.)

II. *Mary has the qualities of a tender mother.*

1. Mary has a mother's compassion for all her children.

(a) She sympathizes with us in the labors and sufferings of life.

(b) She is a "mother of mercy" to the repentant sinner.
(c) She is a counsellor to the ignorant—"Mother of Good Counsel."
(d) She is the help of the weak—"Mother of Perpetual Help."

2. Mary is able to help us in all our difficulties.
(a) Her power is as extensive as her compassion.
(b) As Mother of the Saviour and helper in the Redemption, Mary is all-powerful by her prayer. One word, as at Cana, will suffice to obtain any favor.

Peroration: Mary loves us with all the love of her noble heart. Do we reciprocate this love? Think of her fondly. Seek to please her. Let us thank God for this good Mother, and go to her with confidence in all our wants.

EIGHTH PREROGATIVE—MARY IS QUEEN OF HEAVEN AND EARTH

Exordium: "Hail, holy Queen!" Mother Church salutes Mary as "Queen." Mary is indeed queen of heaven and earth. "Let us see that:

I. *Jesus crowned Mary queen.*

1. Jesus is a king. "God hath appointed His Son heir of all things." (Hebr. 1/2.)

(a) As man, Jesus is "King of kings and Lord of lords." (Apoc. 19/16.)

(b) As God-man, Jesus will come to judge the living and the dead. (Matt. 16/27.)

2. By assuming her into Heaven, Jesus crowned Mary queen.

(a) "The queen stood on thy right hand in gilded clothing." (Ps. 44/1.)

(b) "My mother ask, for I must not turn away thy face." (III Kings 2/21.)

II. *Mary reigns in Heaven and on earth.*

1. Mary reigns in Heaven by her superior reward.

(a) The angels and Saints revere and obey her.

(b) Jesus will refuse her nothing.

(c) Virgins surround her throne.

(d) Angels are her messengers.

2. Mary reigns on earth by her power and love.

(a) "Behold from henceforth all generations shall call me blessed." (Luke 1/48.)

(b) From countless shrines she dispenses her favors.

(c) She reigns over the hearts of all the faithful by her love.

(d) She aids her children in temptation, in trials, in difficulties.

3. Mary is honored as a queen on earth.

(a) There is no diocese without a church dedicated to her.

(b) There is no church without her altar.
(c) There is no Catholic home without her image.
(d) There is no true Christian that does not say the "Hail Mary."
(e) Nearly every religious Order has Mary for its special patroness.
(f) Many sodalities are instituted in her honor.
(g) Millions wear her Scapulars.
(h) All devout Catholics honor her with the Rosary and other devotions. Angelus.

III. *As subjects of this queen:*

1. We should thank Jesus for having crowned Mary queen.
2. We should seek to make her honored and loved.
3. We should serve her with fidelity and devotion.
   (a) Avoid sin;
   (b) Have recourse to her with confidence and affection in all our needs;
   (c) Thank her for her favors;
   (d) Love her with the loyalty of devoted children and subjects.

NINTH PREROGATIVE—MARY'S FAITH

Exordium: "Blessed art thou that hast believed." (Luke 1/45.) Elizabeth praised Mary for her

faith. Faith is Mary's ninth star of glory. Let us see that:

I. *Mary lived a life of faith.*

1. Necessity of faith.
   (a) "Without faith it is impossible to please God." (Hebr. 11/6.)
   (b) Jesus wrought miracles to confirm the faith of the Apostles.
   (c) But not the faith of Mary. (John 20/31.)
2. Mary lived a life of faith.
   (a) She despised the honors, riches, and pleasures of life, living a simple, poor, retired life.
   (b) She sought her consolation in serving God. His honor, love, will, were her only care.
   (c) She surrendered herself unreservedly to Him. "Behold the handmaid of the Lord." (Luke 1/38.)
   (d) Consider the flight into Egypt.
   (e) Her maternal solicitude: "Thy father and I have sought thee." (Luke 2/48.)
   (f) Unlike the foolish virgins, she always had her lamp lighted.
   (g) She treasured only grace, merit, the holy will of God.
   (h) Mary confirms her children in the faith.

II. *Mary persevered in the faith in the severest trials.*

1. She believed the angel that she would become a mother and retain her virginity.
   (a) The message was unique.
   (b) No creature could have imagined the mystery of the Incarnation.
   (c) Though most humble, she confidently accepted the honor. "Thou wilt conceive. The Holy Ghost will come." (Luke 1/31–35.)
2. In the stable of Bethlehem she believed her child to be God.
   (a) A tiny, helpless child, God!
   (b) A God persecuted by Herod.
   (c) A God living in seclusion at Nazareth.
   (d) Mary, the best consoler and counsellor.
3. On Calvary Mary firmly believed Jesus to be God.
   (a) The Apostles were scandalized in Him. (Mark 14/27.)
   (b) But Mary knew that it must be thus so that the Scriptures might be fulfilled.
   (c) Mary adored Jesus nailed to the Cross.
   (d) Mary believed in His Resurrection without a misgiving.

Peroration: Mary lived all that God had revealed. Admire her. Ask her to cure your unbelief, to "live by faith." (Hebr. 10/38.)

TENTH PREROGATIVE—MARY'S HUMILITY

Exordium: "Behold the handmaid of the Lord. Be it done to me according to thy word." (Luke 1/38.) St. Bernard says: "By her virginity Mary attracted God and conceived Him by her humility." Humility is the tenth ornament in Mary's diadem of glory. Let us consider:

I. *The nature of humility.*

1. The truth is that man is absolutely dependent on God.

(a) God created him. "Thy hands have made me." (Ps. 118/73.)

(b) Man is dependent on God. "Without me you can do nothing." (John 15/5.)

2. Humility consists in acknowledging this dependence in mind and heart.

(a) By giving all glory to God. "I will not give my glory to another." (Is. 42/8.) "If I be father, where is my honor." (Mal. 1/6.) "To the only God, be honor and glory." (1 Tim. 1/17.)

(b) By referring all honor to him. "Not to us, O Lord, but to Thy name give glory." (Ps. 113/9.) "So let your light shine before men, that they may see your good works and glorify your Father who is in Heaven." (Matt. 5/16.)

3. Humility consists in living this dependence exteriorly.

(a) The exterior is an index of the interior. Hence—

(b) The truly humble not only acknowledge their dependence, but neither over-estimate nor parade their gifts. "They seek not the highest, but the lowest places." (Luke 14/10.)

II. *How Mary practiced humility.*

1. She was convinced that she was the lowliest of God's servants.

(a) She realized perfectly her absolute dependence on God.

(b) She humbled herself "in all things and so found grace before God." (Eccli. 3/20.)

(c) She had no doubt of her position. "Behold the handmaid of the Lord." (Luke 1/38.)

2. She referred all honor to God. She answered the praise of Elizabeth with the "Magnificat."

3. Externally—

(a) Mary sought only God. "Be it done," etc. (Luke 1/38.)

(b) "She kept all these words in her heart." (Luke 2/51.)

(c) She was pleased to live in the humblest surroundings.

(d) She was present at her Son's humiliation, not at His triumphs.

Peroration: Mary sought God alone and was oblivious of self. Let us learn from her to be meek and humble of heart (Matt. 11/29), to seek God's honor and will, not our own.

ELEVENTH PREROGATIVE—MARY'S FIDELITY

Exordium: "Be thou faithful until death, and I will give thee the crown of life." (Apoc. 2/10.) Mary won her crown by her fidelity. Fidelity is her eleventh prerogative.

I. *Mary was faithful to her word and her obligations.*

1. Mary was faithful to God.
   (a) Enlightened by the Holy Ghost, she consecrated herself to God at an early age.
   (b) By her retired, recollected, and devout life she persevered in her fidelity to the end.
   (c) She was the most faithful and devoted mother that ever lived.
2. Mary was faithful towards us.
   (a) She was faithful in giving us spiritual life by sacrificing Jesus for us.
   (b) She is faithful in nourishing us in the

spiritual life; has a mother's solicitude for all redeemed by her Son.

II. *Mary is faithful to the treasures entrusted to her.*

1. Faithful towards God:
   (a) By always coöperating with grace and the dispensations of Providence.
   (b) By her motherly solicitude for Jesus, until He said: "Father, into thy hands I commend my spirit." (Luke 23/46.)
2. Faithful towards us:
   (a) As our intercessor at the throne of mercy.
   (b) As the dispenser of grace.
   (c) By obtaining special dispensations of Providence for her children.

III. *Mary was faithful to God and man in times of trial.*

1. Faithful to God:
   (a) By her perfect obedience in difficult ways.
   (b) By her perfect obedience in dark ways. "How incomprehensible are His judgments and how unsearchable His ways." (Rom. 11/33.)
2. Faithful to us:
   (a) Her compassion and mercy are never exhausted by the sinner.
   (b) She is never wearied by our petitions.
   (c) She will continue her maternal solicitude to the end.

Peroration: Hail "Virgin most faithful!" Faithful to God and to us. Teach us fidelity in our daily lives, so that we, too, may be faithful until death and receive the crown of life.

TWELFTH PREROGATIVE—MARY'S LOVE FOR GOD

Exordium: "I sleep, and my heart watcheth." (Cant. 5/2.) In these words the Spouse in the Canticle revealed the constancy of her love. Mary loved God with her whole heart and soul. Let us see:—

I. *In what the true love of God consists.* "The charity of God is poured forth in our hearts by the Holy Ghost." (Rom. 5/5.)

1. The knowledge of God by faith is the root of this love. "He that loveth not, knoweth not God; for God is charity." (1. John 4/8.)

2. The human heart is the soil in which this love should grow. "If any man love the world, the charity of the Father is not in him." (1 John 2/15.)

   (a) Selfishness opposes this love of God.
   (b) Love of the world opposes this love of God.
   (c) Venial sin impedes and mortal sin extinguishes this love.

3. For this love consists:

(a) in making God the object of our actions,
(b) in striving to do all things for His sake,
(c) in seeking to please Him in all things.

II. *How Mary practiced the love of God.*

1. In the beginning the Holy Ghost took up His abode in her heart.
   (a) He enkindled the love of God there so that it surpassed that of all other creatures.
   (b) Mary fed this love by her sublime faith.
   (c) Her heart was congenial soil—never swayed by concupiscence.
   (d) Her love never opposed by self-love, love of the world or of sin.
2. Mary's love for God pervaded her entire life.
   (a) God was the sole object of all her actions. "Where thy treasure is there is thy heart also." (Matt. 6/21.)
   (b) Nothing ever distracted her from God. "I sleep, and my heart watcheth." (Cant. 5/2.)
   (c) Unlike St. Paul, Mary "found no other law in her members." (Rom. 7/22.)
   (d) She fed this love by constant recollection and prayer.
   (e) This love enabled Mary to make all those sacrifices that gave us a Saviour and made her our spiritual mother. "The charity of Christ presseth us." (1 Cor. 5/14.) "To

whom shall I compare thee? Great as the sea is thy destruction." (Lam. 2/13.)

Peroration: Mary's love for God was like a burning fire that consumed all things to do His holy will. O Mary, Mother of fair love, inflame our hearts with love for God!

III. ON THE INTERCESSION OF MARY

1. MARY, OUR HELP IN BODILY NEEDS

Exordium: "Holy Mary, be thou a help to the helpless." In the days of Noe God placed the rainbow in the heavens as a pledge of divine favor and mercy. Today Mary is this pledge. Let us consider Mary as a helper in bodily needs.

I. *We need help from above in time of affliction.*

1. "Man is filled with many miseries." (Job 14/1.)
   (a) The world resembles a great hospital, filled with many miseries.
   (b) Suffering is indigenous to earth, since it was caused by sin.
   (c) By the envy of the devil death came into the world.
   (d) "Cursed is the earth in thy work." (Gen. 3/17.)
2. Though suffering is a consequence of sin, it easily leads to sin.
   (a) It inclines man to pray, but also to impatience, to rebellion, to envy, etc.

(b) On account of suffering many have gone into hell.

3. To be resigned in the trials of life man needs divine aid.

II. *Mary is qualified to bring us this Aid.*

1. She endured the trials of life, and had to make great sacrifices.
   (a) She endured poverty—even "no room in the inn." (Luke 2/7.)
   (b) She was inured to labor and privation.
   (c) She suffered fatigue and exhaustion, Egypt, etc.
   (d) She experienced disappointment, loss of the Child in the Temple.
   (e) Though she suffered no physical ills, the wounds of her Son afflicted her heart.
2. She is able to help us in the trials of life.
   (a) Her countless shrines gives evidence of her power.
   (b) Every Christian receives consolation and strength, if not physical cures from her.
   (c) Example of temporal help through Mary. (Lourdes.)

III. *How Mary Helps.*

1. By a miracle wrought through her intercession:
   (a) By fortuitous turns in nature;
   (b) By special dispensations of Providence.

2. By granting a spiritual favor where temporal aid was sought.

Peroration: Like a good mother, Mary has the happiness of her children at heart. She seeks to promote it, not by giving us heaven on earth, but by enabling us to attain it by fidelity and the hope of union with God.

2. MARY, OUR HELP IN SPIRITUAL WANTS

Exordium: "Be thou a strength to the fearful." "Man is filled with many miseries." (Job. 14/1.) He needs strength divine to sustain him. Mary is our help in spiritual wants.

I. *The trials of life arise:—*

1. From the melancholy disposition of some.
   (a) "Sadness hath killed many." (Eccli. 30/25.)
   (b) "As a moth doth by a garment, so sadness consumeth the heart of man." (Prov. 25/26.)
2. From a want of confidence in God.
   (a) "Cast thy cares upon the Lord, and He shall sustain thee." (Ps. 54/20.)
   (b) A want of faith in God and His loving Providence.
3. From the consciousness of their faults that caused them.

(a) Discouragement, remorse, despair.
(b) "Thy ways and thy devices have brought this upon thee." (Jer. 4/18.)

4. From the cowardice of others, unwilling to make effort.

5. Rarely from a trial sent by God.

II. *Mary our help in the spiritual trials of life.*

Mary endured such trials and sympathizes with us.

1. Her trials were not caused by herself, nor by her want of faith or confidence in God.

2. Trials which God permitted as part of her life.

(a) Her seven sorrows.
(b) To make her a compassionate mother for us.
(c) To increase her glory in Heaven.

III. *Mary expects coöperation on our part.*

1. Mary has a great compassion with us.

2. But she cannot help those that give way to despair. "Expect the Lord, do manfully, and let thy heart take courage, and wait thou for the Lord." (Ps. 26/14.)

3. Mary helps those who do what they can and trust her. "The kingdom of heaven suffereth violence." (Matt. 11/12.)

4. Honest effort, persevering prayer, confidence in God.

Peroration: When all seems dark, look up to the

Queen of Heaven, ask for and coöperate with her help, and you will be consoled.

3. MARY, THE CONSOLER OF REPENTANT SINNERS

Exordium: "Be thou a comfort to the sorrowful." Sin has caused mankind to shed an ocean of tears. Mary, being sinless, is able to console the repentant sinner. Let us see who needs the consolation of Mary.

I. *Those burdened with sin who sigh for amendment.*

1. Sin begets remorse.
   (a) "Know and see that it is a bitter thing for thee to have left the Lord thy God." (Jer. 2/19.)
   (b) "All iniquity is like a two-edged sword." (Eccli. 20/4.)
2. Sin enslaves man. "Whoever committeth sin, is the servant of sin." (John 8/34.)
3. Example of devotion to Mary leading to true conversion.

II. *Those who have not found peace after sincere conversion.*

1. Doubting the integrity of their confession.
2. Doubting the plenitude of their reparation.

3. Doubting the fact of their forgiveness.

"There is no health in my flesh because of thy wrath. I walk sorrowful all the day long." (Ps. 37/4–7.)

4. Example of the devotion of the Rosary bringing peace of heart.

III. *Those suffering the consequences of their sins.*

1. Evil habits to be uprooted—incline to sin.
   (a) "The sin of Juda is written with a pen of iron, with the point of a diamond it is graven upon the table of their heart." (Jer. 17/1.)
   (b) "The wicked is bound fast with the ropes of his own sins." (Prov. 5/22.)
2. Sin weakens the will, begets irresolution, want of confidence in God, disgust for prayer.
3. The memory of sin remains to spur us on to fidelity. It must be endured. "Arise, take up thy bed and go into thy house." (Matt. 9/9.)
4. Millions thus afflicted have found consolation from Mary.

Peroration: The powers of hell surround us with temptations and afflict us with the poison of sin. Mary is the "Consoler of the Afflicted." Through her we can recover peace and be made secure in its possession.

4. MARY, THE HELPER OF THE AGONIZING

Exordium: Man needs special assistance when physical ills and mental anguish unite to oppress him. They unite in a special manner in the hour of death. Holy Church honors Mary as the Help of the Agonizing, because:

I. *The moment of death is important and decisive.*

1. The dying can say: "Behold, O Lord, for I am in distress, my bowels are troubled; my heart is turned within me; for I am full of bitterness." (Lam. 1/20.)

2. He realizes that he must "go into the house of his eternity." (Eccl. 12/5.)

3. He realizes that the wicked shall go into everlasting punishment, but the just into life everlasting." (Matt. 25/46.)

4. He realizes that "if the tree fall to the south or to the north, in what place soever it shall fall, there will it be." (Eccl. 11/3.)

5. Example. A priest forgot to consume the sacred particles at mission station. On way home, he was hastily summoned to a dying man and gave him the Viaticum.

II. *For most persons death is hard and painful.*

1. Pain, fever, physical exhaustion, mind-wandering.

2. Death is unnatural as a curse of sin. "By the enmity of the devil death came into the world." (Wis. 2/24.)

3. A special grace necessary to be resigned to God's will then. "Not my will, but thine be done." (Luke 22/42.)

(a) Death never "sweet" except by grace.
(b) Confidence in God necessary for resignation.
(c) Much meekness necessary not to annoy others.
(d) Mary often visibly assists those who recommend themselves to her during life. Example.

III. *For most persons the hour of death is filled with temptations.*

1. Satan knows this is the decisive moment.
(a) He tempts the dying to despair. Cain, Judas.
(b) Makes them worry about the validity of past confessions.
(c) Others he tempts to presumption.
(d) Above all, he fears the Blessed Virgin Mary. Mary often converts sinners at last moment.
(e) Talleyrand ascribed his conversion to the Scapular.

Peroration: We must all die. We can prepare for a happy death by a virtuous life lived under Mary's

protection. To ensure her consolation and help, let us be devoted to her now.

5. MARY, THE PROTECTRESS OF CATHOLICS

Exordium: "Holy Mary, pray for the people." Deborah was raised up by God to deliver Israel from the Canaanites (4 Kings, 4/8.) Mary is the appointed Protectress of the faithful. Catholics need the protection of Mary in a threefold danger.

I. *In danger of faith.*

1. A childlike faith in the teaching of the Church is necessary.
   (a) Without faith it is impossible to please God. (Hebr. 11/6.)
   (b) Faith makes demands. "This saying is hard." (John 6/61.)
   (c) King Joakim destroyed the Word of God "to get rid of its demands." (Jer. 36/21.)
2. Catholics live in a world hostile or indifferent to their faith.
   (a) Worldings in their conceit scoff at it.
   (b) By word and example they allure Catholics to a godless life.
   (c) How easily the faith is endangered in the public school, in the factory, etc.?

3. Neither persecution nor calumny influenced Mary's faith.

(a) "Blessed art thou that hast believed." (Luke 1/45.)

(b) Daniel O'Connell prayed the Rosary while agitating for Emancipation.

II. *In danger to Catholic life* (*i. e.,* obedience, and use of the means of grace).

1. The Catholic Church upholds authority, the world incites against it.

(a) "Let us cast away their yoke from us." (Ps.2/3.)

(b) The world brooks no restraint on its avarice, ambition, or gratification of the senses.

2. A special protection is necessary to "hear the Church" (Matt. 18/17), in the face of worldly example, allurement and persecution.

3. Devotion to Mary insures this protection.

(a) It proclaims one a Catholic before the world.

(b) It obliges one to obedience and to the use of the means of grace.

(c) It secures the special protection of Heaven.

III. *In danger to the striving after spiritual treasures.*

1. Christ teaches us to seek first the kingdom of God. (Matt. 6/33.)

(a) The world denies the hereafter or ignores it.

(b) Man's happiness depends on his friendship for Christ.

2. The world teaches that money, advancement, honors give happiness.

3. The Catholic needs grace to protect him against the world.

4. Mary's protection restrains her children against allurement of the world and spurs them on to acquire spiritual riches.

Peroration: Mary is the mother of all Christians and exercises a mother's solicitude over her devoted children. Let us render our possession and practice of the faith secure by a genuine devotion to Mary.

6. MARY, THE MOST POWERFUL MEDIATRIX OF THE CLERGY

Exordium: "Holy Mary, plead for the clergy." Mother Church recommends her priests specially to Mary's care. The priests are morally one with Christ in the world for the salvation of mankind. Consider that:

I. *Good priests are a special blessing for the faithful.* "As the priest, so the people."

1. The priest is the shepherd of his flock.

(a) "Go to Joseph and do all that he shall say to you." (Gen. 1/55.)
(b) The priests nourish their flocks with the Word of God.
(c) They dispense the Sacraments and blessings of God.
(d) They offer the adorable Sacrifice of the Mass.
(e) They pray for us and assist us on our journey to eternity.
(f) They apply the merits of Christ to individual souls.
(g) They teach God's will to the people:
  (a) by example;
  (b) by precept;
  (c) by pastoral government.
(h) They are the salt of the earth, "the light of the world," *"alter Christus."*

2. Great was the Saviour's solicitude for the Apostles and their successors.

(a) He taught them personally;
(b) He prayed specially for them. (John 17/6.)

3. The Church, guided by the Spirit of God, is solicitous for the clergy:

(a) for their education;
(b) for their personal sanctity;
(c) for their zeal in the ministry.

4. Satan does more to ruin the clergy than the faithful.

II. *Mary can procure for us the blessing of good priests.*

1. Nothing dearer to her than the Church founded by her Son.

2. No one so dear to her in the Church as the *"alter Christus."*

(a) He is morally one with Christ in the ministry;

(b) He carries on the work of Christ.

3. Mary becomes the Mother of the Priest in a special manner at his ordination.

(a) His interest is the interest of Christ.

(b) On him depends the sanctification of all Mary's children.

Peroration: "Pray for the clergy." Pray to Mary to give good zealous pastors to the Church. Pray for your own pastor, and for your spiritual director, that they may direct you in the way of salvation. As children of Mary be the helpers and champions of the clergy.

7. MARY, THE PROTECTRESS OF RELIGIOUS ORDERS

Exordium: "Holy Mary, make intercession for all women vowed to God." As spouses of her Son, religious are specially dear to Mary.

I. *Religious occupy an important position in the Church.*

1. Christ promulgated the Evangelical Counsels.
   (a) For the greater glory of God.
   (b) As a divine criterion of the divinity of His Church.
   (c) For the greater sanctification of some of her members.
   (d) "By their fruits you shall know them." (Matt. 12/33.)

2. He wishes religious by their prayer, penance, and works of mercy to atone for their fellowmen.
   (a) The influence of Abraham with God. (Gen. 18/23–33.)
   (b) Religious avert the anger of God as Abraham sought to do.
   (c) Religious draw the blessings of God upon the Church.
   (d) "I fill up those things that are wanting of the sufferings of Christ." (Coll. 1/24.)

3. He wishes divers Orders to practise the different acts of mercy.
   (a) "Ask and you shall receive." (John 16/24.)
   (b) "He hath filled the hungry with good things." (Luke 1/53.)
   (c) Sacrifice. "Do manfully . . . and wait thou for the Lord." (Ps. 26/14.)

II. *Religious enjoy the special protection of Mary.*

1. The Church recommends them especially to her.

2. Mary is anxious for those who are especially vowed to Christ.

3. Mary is desirous to aid those who do the work of Christ.

4. Religious are specially devoted to Mary.
   (a) They keep her feasts with religious solemnity;
   (b) They practise special devotion to her;
   (c) They honor her as their special protectress.

5. Mary manifests her protection over religious Orders.
   (a) By constantly sending them new recruits;
   (b) By extending her special aid to individual members;
   (c) By supplying the wants of the Church with new Orders.

Peroration: Rejoice that you belong to a Church that produces such divine fruits as the religious Orders. Esteem them as the special work of Mary, and ask her to bless all who are vowed to God.

8. MARY, THE SPECIAL PROTECTRESS OF CHILDREN

Exordium: "May all feel thy assistance who keep thy holy remembrance." Catholic children are

taught at an early age to invoke the protection of Mary.

I. *Children are in special need of divine assistance.*

1. Ultimately their free will must decide their life.

2. If directed rightly, they may become Saints.
   (a) "A young man according to his way, even when he is old will not depart from it." (Prov. 2/26.)
   (b) "The things that thou hast not gathered in thy youth, how wilt thou find them in thy old age?" (Eccli. 25/5.)
   (c) "He was taken away, lest wickedness should alter his understanding." (Wis. 4/11.)

3. If wrongly directed, they may go deep into perdition. "It were better for him if that man had not been born." (Matt. 26/24.)

II. *Mary a most suitable spiritual mother.*

1. She has a mother's love—had the dearest child on earth.

2. Mary's heart is most compassionate next to that of her Son.
   (a) Jesus loved children, Mary loved children.
   (b) "Suffer the little ones to come to me." (Mark 10/14.)

3. She is most influential by her prayers in

Heaven. The broken hip of a six year old boy was cured by Mary in answer to a mother's prayer.

III. *Parents should instill devotion to Mary into their children.*

1. By consecrating their infants to Mary;
2. By teaching them to know, love, and serve Mary;
3. Especially by being devoted to Mary themselves.
4. Devotion to Mary is a child's best inheritance.

Peroration: In our day the enemies of God seek to turn children from the Church by a godless education. Hence those who are interested in God and His Church should make a special effort to make children devoted to Mary.

9. MARY, HELP OF THE ABANDONED

Exordium: "May all feel thy assistance who keep thy holy remembrance." There are two other classes of persons who are the object of Mary's solicitude. They are:

I. *Sincere non-Catholics.*

1. There are millions of souls who are not of the true fold.
   (a) They are the object of the prayers of the Church.

(b) They are the object of the charity and zeal of Catholics.

(c) Some of them know and love Mary,

(d) Though they are not on the way that leads to her Son.

2. (a) Error and prejudice keep them from joining the Church.

(b) An extraordinary grace is necessary for their conversion.

(c) They live and die as spiritual orphans.

3. (a) Holy Church wishes us to pray for their conversion.

(b) Their hearts cry out to Mary, even though they do not pray to her. Many of them say and write beautiful things of her.

(c) Mary is anxious to bring them to the Light.

II. *The souls in Purgatory.*

1. In some respects these are the most abandoned.

(a) They cannot help themselves. Sorrow. Love. The desire of heaven will not shorten their exile.

(b) For them "the night has come when no man can work." (John 9/4.)

(c) Unless others help them, "they must pay the last farthing." (Matt. 5/26.)

2. Mary can help them better than anyone else.

(a) As Mother of the Redeemer, she is most powerful by her prayer.

(b) As the greatest Saint, she has additional influence.

(c) As queen and dispenser of grace, she can free any soul.

3. (a) In proportion to their dispositions, Mary is anxious to help them.

(b) Like Nabuchodonosor she can say: "Servants of the most high God, go ye forth and come." (Dan. 3/93.)

(c) Not a moment passes that she does not console them.

(d) Those devoted to her and her Son she frees first.

Peroration: Mary is the sure help of the abandoned. To dispose them for her help, let us make her known to those who are not of the true fold, and pray daily for their conversion and for the deliverance of the souls in Purgatory.

IV. TRUE DEVOTION TO MARY

1. CHILDLIKE CONFIDENCE IN MARY

Exordium: "He that shall find me, shall find life, and shall have salvation from the Lord." (Prov. 8/35.) Mary's interest in us grows in proportion to the confidence we place in her. To approach her with childlike confidence, we must be convinced of:

I. *Our spiritual helplessness.*

1. Like a child, we do not know what is good for us.
   (a) A child judges by the senses.
   (b) Hence it needs a mother's care; so do we.
   (c) We are often blind and inexperienced.
2. A child cannot speak for itself.
   (a) But mother understands its prattling.
   (b) And can explain it to father. So Mary acts for us.
   (c) Our prayers are often defective, though prayer is necessary.
3. A child is defenseless, but it rests in mother's arms.
   (a) Mother knows this.
   (b) And tenderly cares for it; so Mary does for us.

(c) Without grace we are powerless against serious temptation.

4. A little child cannot walk; it totters and falls.
   (a) It needs a mother's patience to teach it to walk;
   (b) It needs a mother to lead it; so Mary does for us.
   (c) We are inconstant, irresolute by ourselves;
   (d) We need Mary to triumph over self, world, and devil.

II. *Mary is able and willing to help us.*

1. Thus we go to Mary with childlike confidence in every need:
   (a) Never wearying of imploring her aid,
   (b) Never fearing that we will weary her;
   (c) But taking both for granted.
2. We go with active confidence:
   (a) Doing what we can;
   (b) Trusting that Mary will aid us to do what we cannot do.
   (c) Thus we coöperate, and let her crown us with success.
3. Our confidence must be constant and persevering:
   (a) Bowing to her wisdom;
   (b) Never impatient with delay;
   (c) Persevering to supply our daily wants.

Peroration: We are helpless, but Mary is both able and willing to be a mother to us. If we prove

ourselves her true children, she will be a devoted mother to us in life and in death.

2. CHILDLIKE LOVE FOR MARY

Exordium: "I love them that love me." (Prov. 8/17.) Mother Church applies these words of Holy Writ to Mary. We must love Mary if we wish her to be a mother to us. We love Mary:

I. *If we fondly think of her every day.*

1. "Where thy treasure is, there is thy heart also." (Matt. 6/21.)
2. If we esteem her, we will frequently turn to her;
3. Wear her Scapular, Rosary, medal.
4. St. Stanislaus had his Rosary with him even when he could say it no longer.
5. Do you love to read about Mary and to think of her? To wear something in her honor constantly?

II. *If we avoid what displeases her.*

1. Every deliberate sin, mortal and venial:
2. The voluntary occasion of sin:
   (a) Forbidden company;
   (b) Sinful places. Be particular.
3. Negligence in Temptation:
   (a) Especially to impurity;

(b) Against faith.

4. Imperfections:
   (a) Lightmindedness;
   (b) Selfishness;
   (c) Wilfulness;
   (d) Vanity;
   (e) Frivolity.

III. *If we celebrate the feasts of Mary.*

   (a) Two are holy days of obligation.
   (b) Thirty-five are days of devotion for Mary's children.
   (c) Adorn her altars and shrines;
   (d) Receive the Sacraments on those days;
   (e) Practise other devotions in her honor;
   (f) Prepare for her feasts with novenas, celebrate them with an octave.

IV. *If we associate with persons devoted to her:*

1. By belonging to her sodality;

2. By belonging to the Confraternity of the Scapular.

3. Esteem and love those who honor her specially.

Peroration: Mary loves those who love her. Let us manifest our love by imitating her virtues and by cherishing everything that enables us to become dearer to her.

V. THE IMMACULATE CONCEPTION

1. THE DIGNITY OF MAN REVEALED IN MARY

Exordium: "Blessed are the clean of heart: for they shall see God." (Matt. 5/8.) In the spiritual life there are two sources of human greatness, the grace of God and the coöperation of man. Mary excelled in both. Let us see that:

I. *Mary is great by the plenitude of grace bestowed upon her.*

1. The Holy Ghost preserved Mary from apparent greatness:

(a) Material treasures;
(b) Worldly honors;
(c) Sensual charms;
(d) Worldly indulgence.

2. The Holy Ghost bestowed upon her the fulness of grace. Immaculate Conception. Habitual and actual grace.

(a) "Hail Mary, full of grace." (Luke 1/28.)
(b) "Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun?" (Cant. 6/9.)

(c) "Whosoever are led by the Spirit of God, they are the sons of God." (Rom. 8/14.)
(d) St. Elizabeth of Hungary despised earthly greatness.

II. *Mary is great by her coöperation with grace.*

1. Mary always kept her heart detached from earthly things.
(a) Riches, honors, pleasures, ease and comfort.
(b) Never wilfully esteemed or desired them.
(c) She was dead to the world. "If any one will love the world, the charity of the Father is not in him." (I John 2/15.)

2. Mary esteemed the treasures of grace and received them with gratitude.
(a) The Magnificat expressed her constant disposition.
(b) She esteemed all things in the light of faith.
(c) She was ever mindful of her unworthiness.
(d) She gratefully accepted every grace as a gift of God.

3. Mary coöperated perfectly with every grace.
(a) She was always attentive to the inspirations of God;
(b) Generously embraced them;
(c) Did God's will perfectly with great fervor.

Peroration: True dignity makes us acceptable to God. Mary is great because she esteemed and cooperated with grace. Let us imitate her.

2. MARY, OUR MODEL OF CHASTITY

Exordium: "Thou art all fair, and there is no stain in thee." (Cant. 4/7.) Holy Church applies these words to Mary. Mary was not only conceived immaculate, but ever lived a most chaste life. Let us consider her as the model of Chastity, and see:

I. *Virginal chastity makes us like the angels.*

1. The angels are like to God by their nature.
2. While Adam and Eve were innocent and holy, they were like the angels. (Gen. 3/8.)
3. The Saints in heaven "are like the angels." (Mark 12/25.)
4. Mary was so pure on earth that she is queen of angels.

II. *Virginal chastity makes a soul dear to God.*

1. It transforms and spiritualizes the body.
   (a) "Oh, how beautiful is the chaste generation with glory!" (Wis. 4/1.)
   (b) "No price is worthy of a continent soul." (Eccli. 26/20.)
   (c) Mary was conceived without original sin.
2. It is eulogized by the Fathers.
   (a) St. Gregory calls it "the living image of God."

(b) St. Athanasius says, "it makes man a temple of God."
(c) Mary ever immaculate.

3. As Queen of Virgins, Mary is dearer to God than all other creatures.
(a) She was the virgin mother and companion of Jesus on earth.
(b) She is next to Him in Heaven.
(c) Virgins follow the Lamb.

III. *Virginal chastity makes us dear to Mary.*

1. It makes us like to Mary, the pure spouse of the Holy Ghost.
(a) Mary was conceived immaculate; by chastity we live pure lives.
(b) Mary vowed virginity to God; by chastity we give ourselves to God.

2. It makes us dear to Mary:
(a) Though Mary is interested in the conversion of sinners,
(b) The preservation of innocent souls is dearer to her heart.
(c) She obtains for them the choicest graces on earth.
(d) She has a special reward for them in Heaven.

Peroration: By a miracle, God made a worthy mother for His Son. By chastity we imitate her example and become worthy children of God. *"Tota pulchra es et macula non est in te."*

3. MARY IMMACULATE, OUR PLEDGE OF VICTORY

Exordium: "The life of man upon earth is a warfare." (Job 7/1.) The fleece of Gedeon was a pledge of divine aid to the Israelites. The Immaculate Conception of Mary is a pledge for us in the warfare of life. Let us consider the Fleece of Gedeon as a type of Mary, and see:

I. *Gedeon's helplessness like our own.* (Judges 6/7.)

1. The Madianites represent the enemies of our salvation.
   (a) They were numerous and powerful; so are our own.
   (b) They had terrorized Israel for years; ours have terrorized us.
2. Gedeon was lowly, so was Mary.
   (a) Gedeon said: "I am the least in my father's house." (Judges 6/15.)
   (b) Mary said: "Behold the handmaid of the Lord." (Luke 1/38.)
3. God helped Israel through Gedeon; He helped us through Mary.
   (a) He filled the fleece with dew; He filled Mary with grace.
   (b) He preserved the fleece from moisture; Mary from sin.

(c) He conquered the Madianites through Gedeon.

(d) He has given us Mary as a pledge of final victory.

(e) "She shall crush thy head, and thou shalt lie in wait." (Gen. 3/15.)

II. *We must fight like Gedeon.*

1. Like Gedeon we must mistrust our own resources.

(a) He sent away all but 300 men, and put his trust in God.

(b) We must expect victory through God.

(c) Peter trusted in himself and denied his Master.

2. Like Gedeon we must pray to God.

(a) "Watch and pray that you enter not into temptation." (Matt. 26/41.)

(b) "Lord save us or we perish." (Matt. 8/25.)

3. Like Gedeon we must fight with confidence.

(a) Gedeon sent back all the warriors that were timid.

(b) "If God be for us, who is against us?" (Rom. 8/31.)

(c) "I can do all things in him who strengthened me." (Phil. 4/13.)

4. Gedeon the type of Mary in conflict.

(a) Gedeon said: "What you shall see me do, do you the same." (Judges 7/17.)

(b) Mary wishes us to follow her to victory.

Peroration: True children of Mary have in her a pledge of divine aid in the battle of life. By close union with her, they triumph over all their enemies. Example. Appeal.

VI. THE HOLY FAMILY

1. THE FOUNDATION OF A CHRISTIAN FAMILY

Exordium: The family is man's earthly home. Here he looks for that peace and happiness which the world cannot give. To impart this blessing, the family must be modeled on that of Nazareth. The foundation of a Christian family is:

I. *A spirit of faith.*

1. This makes the members acceptable to God.
   (a) "The just man liveth by faith." (Rom. 1/17.)
   (b) "Blessed art thou that hast believed." (Luke 1/45.)
   (c) "They who are of faith shall be blessed." (Gal. 3/9.)

2. It makes the members partake of the life of the Holy Family.
   (a) It unites them to God by a spirit of piety and devotion.
   (b) It fills them with a horror of sin, keeps them from the occasion of sin, and makes them steadfast in temptation.

(c) It instills into them Catholic piety and devotion.

II. *A spirit of obedience.*

1. Subjection to God and loyalty to His Church.
   (a) Conforming to the dispensations of Providence.
   (b) Obedience to the Decalogue and the Precepts.
   (c) Respect for all authority that comes from God.

2. Obedience to the order which God has established in family.
   (a) Like Joseph, the father is the head of the family.
   (b) Like Mary, the mother should adorn the home.
   (c) Like Jesus, the children should be subject to both.

III. *A spirit of charity.*

1. Charity is the bond of union.
2. Charity is the preserver of concord.
   (a) Anchoring the members in their allotted place.
   (b) Protecting them against pride, selfishness, and self-will.
   (c) Prompting them to anticipate one another's desires.

3. Charity enables all to enjoy the blessings in peace and security:

(a) By mutual trust;
(b) By mutual confidence;
(c) Mutual happiness.

Peroration: Behold the happiness of the house of Nazareth. It is founded on God by faith, lives for Him by obedience, and is actuated by His Spirit—enjoys a foretaste of Heaven. Exhortation.

2. THE LIFE OF A CHRISTIAN FAMILY

Exordium: The holy House at Nazareth sheltered the happiest family that ever lived on earth. To share in its happiness we must enter into its life. The life of the Holy Family consisted of:

I. *Prayer.*

1. The family and the private prayers of Jesus, Mary, and Joseph.
2. Obligation of parents and of individuals.
3. Prayer brings blessings.
   (a) "Where two or three are gathered together . . ." (Matt. 18/20.)
   (b) "Whether you eat or whether you drink . . ." (1 Cor. 10/31.)
4. The Holy Family in the synagogue—in the temple.

II. *Labor.*

1. The Holy Family labored:
   (a) With the right spirit;
   (b) At the proper work;
   (c) In the right manner.
2. Necessity of labor for all.
   (a) "In the sweat of thy face shalt thou eat bread." (Gen. 3/19.)
   (b) "Man is born to labor and the bird to fly." (Job 5/7.)

III. *Endurance.*

1. The Holy Family endured the contempt of the world.
   (a) "No room in the inn." (Luke 2/7.)
   (b) "Is this not the carpenter's son?" (Matt. 13/65.)
2. We must endure:
   (a) Sickness;
   (b) Disappointments;
   (c) The imperfections of others;
   (d) The hostility of the world.
   (e) "Whereas he had always feared God," etc. (Tobias 2/13.)

IV. *Sacrifice.*

1. The spirit of sacrifice is forgetful of self, thoughtful of others.
2. Fill in the details of the life at Nazareth.
3. The necessity of Spirit of Sacrifice in Christian home and how to practise it.

Peroration: The corner-stones of family happiness are: prayer, labor, endurance, and sacrifice. Avoid them, and you undermine the home. Cultivate them, and the happiness of the home of Nazareth will enter your own.

VII. FEAST OF THE PURIFICATION

MARY'S SACRIFICE

Exordium: "And thy own soul a sword shall pierce." (Luke 2/35.) In gratitude for their preservation from the avenging angel in Egypt, the Israelites offered their first-born to God and redeemed them according to the law. Mary not only fulfilled the law, but offered her Son for the salvation of the world. Let us consider Mary's sacrifice, and see: the altar, the victim, and the priest at this sacrifice.

I. *The altar is the heart of Mary.*

1. When Abraham was about to sacrifice his son, he went away from all dear to him.

2. Mary came into the sacred temple of God to make her sacrifice.

3. Other priests have an altar of stone; Mary made her sacrifice in her own heart.

4. "And thy own soul a sword shall pierce."

II. *The victim is her Son.*

1. The Israelites and Jews sacrificed fruits and cattle to God.

2. Mary offered her own Son for our redemption —

(a) More estimable than all creation;
(b) More dear to her than her own life.

3. "And thy own soul a sword shall pierce." (Luke 2/35.)

III. *The Priest is the Virgin Mother.*

1. The priests of Israel sacrificed the offerings of others.
2. Mary sacrificed her own priceless treasure.
   (a) Jesus was her Son, her God, her all.
   (b) Mary was ready to give up her Son for the salvation of mankind.
3. Other sacrifices were accomplished in a short time; Mary's lasted thirty-three years.
4. "And thy own soul a sword shall pierce."

Peroration: Next to the sacrifice of Jesus on the Cross, Mary's sacrifice is the greatest in the world. From Mary's sacrifice, let us learn to sacrifice all inordinate inclinations on the altar of our hearts, to God, that we may do His holy Will on earth, and share with Mary the reward of sacrifice in Heaven.

VIII. FEAST OF THE ANNUNCIATION

1. MARY ATTRACTED JESUS

Exordium: "Fear not, Mary, for thou hast found grace with God." (Luke 1/30.) Man is drawn to his fellowmen by various attractions. Among all the daughters of Eve, God chose Mary to be the mother of the Redeemer. Mary attracted Him by her humility and her purity. Let us see that:

I. *The humblest Son of Man is attracted by the humblest virgin.*

1. The Messias was to repair the harm done by pride.
   (a) The rebellious angels sinned by pride.
   (b) Our first parents sinned by pride.
2. The Son of the Eternal Father came to atone for pride.
   (a) He is the God of infinite perfection.
   (b) "He emptied Himself, taking the form of a servant." (Phil. 2/7.)
   (c) He invites all to learn humility from Him. (Matt. 11/29.)
   (d) "Man's case is hopeless if this remedy fails." (St. Augustine.)

(e) "What is man, that thou shouldst be mindful of him." (Ps. 8/5.)

3. Mary surpasses all creatures in humility.
   (a) At her conception she surpassed the angels.
   (b) She ever remained "the handmaid of the Lord." (Luke 1/38.)
   (c) Appeal. To find grace we must be humble.

II. *The God of purity is attracted by the purest virgin.*

1. The Messias was to repair the injury done by impurity.
   (a) Receding from God by pride, man gravitates to immorality.
   (b) As a result of original sin, human nature tends to impurity.
2. The God of purity came to atone for impurity.
   (a) He came to make reparation for the sensuality of man.
   (b) He came to help man to live a pure life.
3. Mary surpasses the angels in purity.
   (a) She was preserved from original sin.
   (b) She was filled with grace by the Holy Ghost.
   (c) She coöperated perfectly with every grace.
   (d) And the Word was made flesh in the sight of God and His angels.

Peroration: By her humility and purity Mary attracted the Son of God from Heaven. God resists the proud and gives grace to the humble. Blessed

are the clean of heart, for they shall see God. Exhortation to an humble and a mortified life. Example. Appeal.

2. THE ANGELIC SALUTATION

Exordium: The angel Gabriel was sent from God to a virgin whose name was Mary. (Luke 1/26.) Gabriel's embassy was most extraordinary. He came to ask a creature to become the mother of her Creator. Let us consider his salutation, and see that it was:

I. *Of divine origin.*

1. It was not composed by Gabriel, much less by man.

2. It is the greeting of God to His most beloved daughter.

3. By repeating it "all generations" call Mary blessed.

II. *Delivered with reverence.*

1. An angel appears, surrounded with heavenly splendor.

2. Bowing low, he salutes her: "Hail, full of grace."

(a) When sent to Daniel the prophet, he touched him and said: "I come to show you what will be." (Dan. 8/19.)

(b) To Zachary he said: "I bring thee good tidings." (Luke 1/19.)
(c) But to Mary: "Ave Maria."

III. *Reveals Mary's dignity.*

1. No other creature greeted by "Hail."
2. A threefold praise by the archangel.
   (a) Full of grace—the gift of God cultivated by her.
   (b) The Lord is with thee—in intimate union with God.
   (c) Blessed art thou among women—Eve brought the curse of sin, Mary to bring blessings.
3. Inspired by God, Elizabeth added: "And blessed is the fruit of thy womb," after Mary had said: "Behold the handmaid of the Lord; be it done. . . ." (Luke 1/38.)

Peroration: How sublime the Angelical Salutation! What admiration fills our minds, what love wells up in our hearts, as we contemplate Mary! Let us renew it often, that she may bring us blessings in life and in death.

3. THE SEVEN WORDS OF MARY

Exordium: Mary is rarely quoted in the Gospels. We have but seven words of the humble maid of

Nazareth. We will consider them to-day and see that they:

I. *Indicate her sublime virtue.*

1. Her love for virginity.
   (a) The angel speaks in the name of God.
   (b) Yet Mary hesitates: "How shall this be done?" (Luke 1/34.)
   (c) Tradition tells us she had vowed her virginity to God.
   (d) She would rather not be God's mother than break her vow.
2. Her profound humility.
   (a) As soon as the Angel explained: "The Holy Ghost," etc.—
   (b) Mary humbly replied: "Behold the handmaid," etc.
   (c) The angel exalts her, but Mary humbles herself.
   (d) An example for all mankind.
3. Her gratitude to God.
   (a) "Blessed art thou among women," says Elizabeth.
   (b) Mary says: "My soul doth magnify the Lord." (Luke 1/46.)
   (c) She effaces herself.
   (d) While overflowing with gratitude to God.
4. Her resignation in affliction.
   (a) She had sought the child Jesus sorrowing.
   (b) "Son, why hast thou done so to us?" (Luke 2/48.)

(c) In other sorrows she suffered with Jesus.
(d) But here she merely reveals the depth of her sorrow.

II. *Her solicitude for mankind.*

1. Her blessing for Elizabeth.
   (a) "And she entered the house of Zachary and saluted Elizabeth." (Luke 1/40.)
   (b) Elizabeth was filled with the Holy Ghost.
   (c) John was cleansed from original sin.
2. Her solicitude for the young couple at Cana.
   (a) "They have no wine." (John 2/3.)
   (b) Her solicitude even about the trivial affairs of her friends.
3. Her confidence that Jesus would grant her requests.
   (a) "Whatever He shall say to you, do ye." (John 2/5.)
   (b) She knew that she need but express her wish.

Peroration: Mary is great in the sight of God, but just as great is her love for us. Let us imitate her virtue and have recourse to her in all our wants.

IX. THE SEVEN DOLORS OF MARY

1. OUR SYMPATHY FOR MARY IN HER SORROWS

Exordium: Oh, all you that pass by the way, attend and see if there be any sorrow like to my sorrow!" (Lam. 1/12.) Jeremias longed for sympathy at the devastation of Jerusalem, Mary in her sorrows. Let us see:

I. *Why we should sympathize with Mary.*

1. Human sympathies are aroused in the presence of innocence suffering.
   (a) The heathens wept when St. Agnes was to be martyred.
   (b) Mary was the purest, noblest, most lovable mortal.
2. Mary's sorrows are indescribable.
   (a) "Great as the sea is thy destruction." (Lam. 2/13.)
   (b) "A tempest hath overwhelmed me." (Ps. 68/3.)
   (c) "My sorrow is continually before me." (Ps. 37/18.)
   (d) "Son, why hast thou done so to us?" (Luke 2/48.)

3. Mary is suffering for us.
   (a) Even as her Son "was wounded for our iniquities." (Is. 53/5.)
   (b) "Forget not the groanings of thy mother." (Eccli. 7/29.)

II. *The effects this sympathy should produce in us.*

1. A hatred of sin.
   (a) Sin caused the sorrows of Mary and the death of Jesus.
   (b) Avoidance of the proximate occasion of sin.
   (c) Fidelity in temptation.
   (d) Example of the wayward son feigning sleep.
2. Bearing the ills of life in a spirit of penance,
   (a) To prove ourselves worthy children of Mary,
   (b) Who is suffering on our account.
   (c) It makes us conformable to her and her Son.
3. Having recourse to her in time of trial.
   (a) Her sympathy will cheer us.
   (b) Her example will encourage us.
   (c) Her sorrow will obtain strength for us.
   (d) Devotion to Mary's sorrows is dear to Jesus.

Peroration: Mary, our Mother, has a claim of our sympathy. "Oh, all you that pass," etc. Our sympathy for her will conform us to her even as her

sympathy made her like to her Son. "Forget not the groanings of thy mother." (Eccli. 7/29.)

2. MARY AT THE FOOT OF THE CROSS

Exordium: "My sorrow is above sorrow, my heart mourneth within me." (Jer. 8/18.) Behold our sorrowful mother seated beneath the cross. The lifeless body of her Son has been taken from the cross and placed in her arms. In her agony of affliction she cries out: "My sorrow," etc. Consider:

I. *What she suffered.*

1. She gazed upon the lacerated corpse of her Son.
   (a) "There is no beauty in Him nor comeliness." (Is. 53/2.)
   (b) Like "a leper and as one struck by God." (Is. 53/4.)
   (c) The noblest Son of the noblest mother that ever lived.
   (d) "He was wounded for our iniquities; he was bruised for our sins." (Is. 53/5.)
   (e) Like a panorama the rage of hell, the ingratitude of man, and the sufferings of Jesus, are before her.
2. She thinks of the years she spent with her Son.
   (a) The Annunciation, the Nativity, the Presentation in the Temple, the Flight to

Egypt, and the hidden life at Nazareth.

(b) Jesus was not only her life, He was her God; now He is dead!

(c) She had offered Him for our redemption.

3. She knows that sin thus treated her Son.

(a) The sins of the world were upon Him.

(b) Her Son is reputed with the wicked.

(c) Sinners will still treat Him with contempt and ingratitude.

II. *How we should console her.*

1. Express our sympathy by lovingly recalling her sorrows.

(a) "I looked for one that would grieve with me, but there was none." (Ps. 68/13.)

(b) Sympathy a token of love.

2. Express our sympathy by sorrowing for our sins.

(a) Our sins are the sword that pierced her heart.

(b) They have crucified her Son.

3. Express our sympathy by promoting the conversion of sinners.

(a) Pray daily for the conversion of sinners.

(b) Use our influence to bring them to God and Church.

Peroration: Steeped in sorrow at the foot of the Cross, Mary became our spiritual Mother. By sympathy and zeal we prove our love and earn her gratitude. Exhortation.

3. DEVOTION TO OUR SORROWFUL MOTHER

Exordium: "Behold thy Mother." (John 19/27.) The way of the Cross is the only way to Heaven. With His dying breath Jesus entrusted us to Mary's care on our journey to Heaven. Let us see:

I. *How we may show ourselves dutiful children of Mary.*

1. By loving to recall the sorrows she endured for us.
   (a) "Attend and see if there be any sorrow like unto my sorrow." (Lam. 1/12.)
   (b) "Forget not the groanings of thy mother." (Eccli. 7/29.)
   (c) Sympathy unites us to Mary and pleases her.
   (d) Example. She inspired seven men to found the Servite Order.
2. By loyalty and fidelity in serving her divine Son.
   (a) Fulfilling our duties conscientiously.
   (b) Enduring the contempt of the world without human respect.
   (c) Never minimizing Catholic faith or morals.
   (d) Steadfast in adversity as well as in prosperity.
3. By living a simple, penitential life.

(a) We should do penance for our sins.
(b) Like Jesus and Mary, we should be willing also to suffer for others.

II. *How Mary shows herself a devoted mother.*

1. By sympathizing with us, even as she did with Jesus.
   (a) Affliction without sympathy is doubly hard to bear.
   (b) By her love Mary consoles and refreshes us.
   (c) She is ever true and devoted.
2. She presses you to her heart, even as she did Jesus.
   (a) By the light and warmth of grace.
   (b) By inspiring others to come to your aid.
3. She removes the cause of our affliction or lessens it.
   (a) She wishes to help her Son on His way to Calvary.
   (b) Though she could not help Him, she can help us.
4. She assists her faithful children to die well.
   (a) She stood beneath the Cross, received Christ's lifeless body.
   (b) She will assist us in death and take us to Heaven.

Peroration: Mary proves her love for Jesus by the interest she takes in us. If we prove ourselves her affectionate children, she will care for us in life and in death.

X. MARY, HELP OF CHRISTIANS

1. MARY TRULY THE HELP OF CHRISTIANS

Exordium: "Help of Christians, pray for us!" After the battle of Lepanto, Oct. 7, 1571, Pius V inserted this invocation in the Litany of Loreto. After his return from captivity in France, May 24, 1814, Pius VII instituted this Feast. Let us consider:

I. *Mary's interest in us.*

1. Jesus, her Son, abides in the Church on earth.
   (a) Through her He continues the work of salvation.
   (b) Mary's love for Jesus centered on His Church. "Woman, behold thy son." (John 19/26.)
   (c) By Baptism we become brethren of Christ and children of Mary.
   (d) She sympathizes with all, helps all, loves all.
2. The Church is God's Kingdom on earth.
   (a) Jesus is King. "My Kingdom is not of this world." (John 18/36.)
   (b) Mary is queen, and as such interested in her subjects,—priests, religious, parents, children.

3. The devotion of the Church and faithful appeals to Mary.
   (a) Mary's solicitude surpasses our devotion to her.
   (b) Since Pentecost the Church has been under Mary's protection.
   (c) Countless souls have consecrated themselves to her.
   (d) Countless other souls have invoked her in need.

II. *How to share in it.*

1. Glory in being members of the true Church,
   (a) Which makes us the subjects and the children of Mary;
   (b) Which places us under her care.
2. Live as worthy members of the Church.
   (a) Obedience, devotion, self-denial, sacrifice.
   (b) "Whatsoever He shall say to you, do ye." (John 2/5.)
   (c) "If he will not hear the Church, let him be to thee," etc. (Matt. 18/17.)
3. By cultivating a childlike devotion to Mary,
   (a) Loving to celebrate her feasts,
   (b) Practising devotions to her daily,
   (c) Invoking her in all wants,
   (d) Teaching others to be devout Catholics.

Peroration: Indeed, Mary has a mother's love for every Christian. Let us strive to become worthy of her solicitude by living exemplary, devout lives.

XI. OUR LADY OF PERPETUAL HELP

1. MARY INSPIRES US WITH CONFIDENCE

Exordium: "Can a woman forget her infant, so as not to have pity on the son of her womb?" (Is. 49/15.) God declares through His prophet that His love for us surpasses that of an earthly mother. He has communicated His love for us to Mary. The love of our Mother of Perpetual Help inspires us with confidence, because:

I. *Mary loves us.*

1. She sincerely loves all of us as her children.
   (a) With Jesus, she says: "I will not leave you orphans." (John 14/18.)
   (b) "I am with you all days, even to the consummation of the world." (Matt. 28/20.)
   (c) "Behold thy mother." (John 19/27.)
2. (a) Jesus gave Mary a mother's love for every one of us.
   (b) It is His wish that she care for us even as she cared for Him.
   (c) Mary is ever faithful to her office.

(d) How fortunate we are to have so good a mother!

(e) St. Mechtildis defended her convent and Sister with a picture of Blessed Virgin Mary.

II. *Mary has endured the sorrows of life.*

1. Mary understands our trials.
   (a) The Mother of Sorrows understands our sorrows.
   (b) Of her we can say: "She is bone of my bones, and flesh of my flesh." (Gen. 2/23.)
   (c) And still she is "all fair and there is no stain in her." (Cant. 4/7.)
2. Mary is anxious to help us.
   (a) The blood of her Son should not be shed in vain.
   (b) She has brought us forth in sorrow at the foot of the Cross.
3. Confidence of the Church in Mary's power.
   (a) Attested by her countless shrines in the world.
   (b) Attested by countless souls helped by her.
   (c) Example.

III. *Mary has power to help us.*

1. Mary has God in her arms, symbolical of her power.
   (a) She is all-powerful by her prayers.

(b) God wills us to come to Him through Mary.

(c) God dispenses all His graces through her.

Peroration: Mary's interest in us is prompted by her love and directed by knowledge of our miseries. Confidence in her has never been misplaced. Exhortation of St. Bernard.

2. MARY THE ENEMY OF SIN, THE FRIEND OF SINNERS

Exordium: "In me is all hope of life and of virtue." (Eccli. 24/25.) Holy Church applies these words to Our Lady of Perpetual Help. In her is all hope of life and virtue. For she is:

I. *The enemy of sin.*

1. God placed enmity between her and Satan. (Gen. 3/15.)

(a) She has a clear perception of God and divine things.

(b) Enlightened by the Holy Ghost, she understands the injustice of sin.

2. She hates sin as the work of Satan;

(a) Rebellion against God;

(b) Contempt of God—ingratitude to God who is love.

3. She knows that the sufferings of her Son were caused by sin.

(a) "Who bore our sins in His body upon the tree." (1 Pet. 2/24.)
(b) "Away with him! Crucify Him!" (John 19/15.)

4. She realizes the consequences of sin:
   (a) Loss of grace, of the right to heaven, of the liberty of the children of God.
   (b) Slavery of sin, of Satan, and eternal damnation.

Though Mary detests sin as the greatest evil, she is:

II. *The friend of sinners who long for reconciliation.*

1. In a way, Mary owes her position to sinners.
   (a) In His compassion, God decreed to redeem fallen man.
   (b) He decreed Mary to become the mother of the Redeemer.
   (c) Mary learned from God to have pity on sinners.
2. Mary learned mercy from her divine Son.
   (a) He came to seek and save the lost sheep. (Luke 19/10.)
   (b) He came to call sinners to repentance. (Mark 2/17.)
   (c) After seeking them for three years, He sacrificed His life for them.
3. Mary became the "Mother of mercy" on Calvary:

(a) Seeing her Son suffer in patience,
(b) Sacrificing Him for the salvation of sinners.
(c) Having John (mankind) bequeathed to her by her Son—Behold thy son!"

Peroration: Next to God, Mary best understands and most heartily detests sin. Next to God, she values the souls redeemed by her Son. She wishes His merits to be efficacious. She is the dispenser of grace, the reconciler of sinners, as it were the Good Shepherdess.

3. MARY TRULY A MOTHER OF PERPETUAL HELP

Exordium: "He that honoreth his mother is as one that layeth up a treasure." (Eccli. 3/5.) Earthly treasures may reconcile us with our creditors and save us from prison. Mary can reconcile us with God and save us from hell. Mary is truly a Mother of Perpetual Help.

I. *Because she is best qualified to help us in life.*

1. On account of her influence with God the Father.

(a) He is the Creator of heaven and earth.
(b) Mary has more influence with Him than all the angels. For:

(1) He chose her to be the Mother of His Son;
(2) He loves her more than all other creatures;
(3) She was His most devoted daughter;
(4) She made heroic sacrifices to do His will on earth.

2. On account of her influence with God the Son.
   (a) All power is given to Him in Heaven and on earth.
   (b) Mary is His Mother, who coöperated in the Redemption.

3. On account of her influence with the Holy Ghost.
   (a) She is the Spouse of the Holy Ghost, full of grace.
   (b) She pleased Him all the days of her life.

II. *Because she is most willing to help us.*

1. She is united to us by the tenderest bonds.
   (a) She is of our race and interested in our welfare.
   (b) Like her Son, she has "compassion on the multitude."
2. She possesses the fullness of charity.
   (a) She loves God above all things.
   (b) She proves this charity by her love for her neighbor.
3. She has a mother's love for every one of us.

(a) She loves Christ with her whole heart.
(b) We became mystic members of Christ in Baptism.
(c) She sacrificed Jesus for love of us on Calvary.
(d) She sees Christ in us and so promotes our spiritual growth.

Peroration: Mary can protect us against the powers of hell and the wrath of the Almighty. She is ever anxious to help us advance "in wisdom, and age, and grace with God and men." (Luke 2/52.) Let us, therefore, confide in her and have recourse to her in all our wants.

4. THE PICTURE OF OUR LADY OF PERPETUAL HELP

Exordium: We have many pictures of our Lady. Among them is one that brings home to us her interest in the salvation and sanctification of mankind. This is the picture of Our Lady of Perpetual Help. Let us consider the meaning of this picture as revealed: (1) by the Mother, (2) by the Child, (3) and by the angels.

I. *The Mother.*

1. Mary's power as Mother of God.
   (a) She holds the divine Child on her arm.
   (b) She shields Him from the vision of the Passion.

2. Mary's love for us as our Mother.
   (a) Her divine maternity on account of her spiritual maternity.
   (b) Hence she welcomes all Christ's brethren as her children.
   (c) She is anxious to help us become like her Son.

II. *The Child.*

1. Teaches us confidence in His Mother. "Unless you become as little children," etc. (Matt. 18/3.)
   (a) By trusting in her power, as He did when a child.
   (b) By trusting in her maternal solicitude in all our wants.

2. Teaches us to turn to Mary in all our necessities.
   (a) Even as He did when a child.
   (b) At all times, and in all circumstances. Illustrate from picture.

III. *The angels with the instruments of the Passion.*

1. Teach us faith in the spirit world.
   (a) Good angels to guard and guide us.
   (b) Evil spirits to seduce us from Mary's protection.

2. Teach us that life is a mystic Way of the Cross.
   (a) Life a trial—hardened by original sin.
   (b) Cross before crown—no Heaven on earth.

(c) Through many tribulations we are to enter Heaven.

3. Mary our perpetual help on the journey of life.
   (a) Next to God she desires our sanctification.
   (b) Good and bad angels acknowledge her power.
   (c) Her perpetual help makes us worthy children of God.
   (d) Sweetening trials, facilitating prayer and good works.

Peroration: Like the woman in the vision of St. John, this picture of Mary reveals great power and maternal solicitude. Like her infant Son, let us place ourselves in her keeping and turn to her in all our wants; she will be to us a Mother of Perpetual Help.

XII. THE VISITATION

1. WHICH FAMILIES DOES MARY VISIT?

Exordium: "And she entered into the house of Zachary and saluted Elizabeth." (Luke 1/40.) Inspired by the Holy Ghost, Mary visited Elizabeth. She brings blessings to the homes she visits. Mary loves to visit only those homes that are permeated (1) by a spirit of faith, and (2) by a religious spirit.

I. *A spirit of faith.*

1. A spirit of faith is necessary to make us spiritual.
   (a) It gives us a supernatural view of life.
   (b) It gives us a supernatural aim, motive, rule in life.
2. Zachary and Elizabeth "were both just before God." (Luke 1/6.)
   (a) Not actuated by the principles of the world.
   (b) They sought to please God in all sincerity.
3. Mary protects the homes:
   (a) In which a spirit of piety and devotion reigns;
   (b) In which the members endure the trials of life as children of God;

(c) In which all dwell in peace and harmony;
(d) In which all strive to do God's will in all things.

II. *A religious spirit.*

1. A religious spirit seeks to please God in all things.
2. Zachary and Elizabeth were truly religious.
3. A religious spirit:
   (a) Actuates us with the fear and love of God;
   (b) Fills us with reverence for the Church. "He that will not hear the Church, let him be to thee," etc. (Matt. 18/17.)
   (c) It makes children obey parents as God's representatives.
   (d) It makes us respect, love, obey, and help our pastors and bishops as the mediators of God and representatives of Christ.

Peroration: Elizabeth was filled with the Holy Ghost and John the Baptist was cleansed of original sin at Mary's visit. She will bring us special blessings if we live by faith and cultivate a religious spirit. Exhortation.

2. HOW TO WELCOME MARY'S VISITS

Exordium: "The Lord blessed Obededom because of the ark of God." (2 Kings 6/11.) God blessed Obededom because he welcomed the Ark of the

Covenant. The ark was a type of Mary. Let us see how we must welcome Mary's visits to be signally blessed.

I. *With reverence and joy,* like Zachary and Elizabeth.

1. God has honored Mary and wishes her to be honored.
   (a) He slew Oza for irreverence towards the ark. (2 Kings 6/7.)
   (b) He punishes those who dishonor Mary. Example.
2. Many Catholics are wanting in devotion to Mary.
   (a) They have little love for her, neglect her feasts and the pious practices in her honor.
   (b) Mary turns from them; she expects love for her love.
   (c) God will withhold his blessing from them.
3. Her clients welcome Mary with reverence and love.
   (a) They reverence her as the Mother of God.
   (b) They love her as their own mother.

II. *With generosity,* avoiding whatever displeases her.

1. The enmity of God and love for Mary will never agree.
   (a) They are like the Ark and Dragon. (1 Kings 5/3.)

(b) A child with a guilty conscience avoids its mother.

2. The friend of God welcomes the friendship of Mary.

(a) Zachary and Elizabeth were both just. (Luke 1/6.)

(b) Parents must exercise vigilance in the home.

III. *With fidelity,* conforming to God's will in all things.

1. In the trials of life, health, business, friends, etc.

2. Saying with Mary: "Be it done to me according," etc. (Luke 1/38.)

3. Saying with Jesus: "Not my will but Thine be done." (Luke 22/42.)

Peroration: A welcome to Mary brings peace to the heart, happiness to the home, contentment to the community. Dedicate a shrine to her in your heart and in your home. Adorn it with virtue, and Mary will visit you.

3. MARY OUR MODEL OF GRATITUDE

Exordium: "My soul doth magnify the Lord, because He hath regarded the humility of His handmaid." (Luke 1/46–48.) When Elizabeth declared Mary "blessed among women," this humble hand-

maid of the Lord gave thanks to God in the *Magnificat*. We all owe God gratitude. Mary is our model of gratitude:

I. *In thought.*

1. Mary was grateful to God in thought.
   (a) She was fully conscious of her sublime prerogatives. "He hath done great things in me." (Luke 1/49.)
   (b) And yet she called herself "the handmaid of the Lord." (Luke 1/38.)
   (c) She daily referred all honor to God—first degree of gratitude.
2. All we are and have by nature and grace is from God.
   (a) "By the grace of God I am what I am." (1 Cor. 15/10.)
   (b) "Every best gift is from above." (Jas. 1/17.) "Give thanks to God." (Eph. 5/20.)

II. *In word.*

1. Mary referred all honor given her to God. Magnificat. "He hath regarded the humility of His," etc. (Luke 1/48.)
2. She daily thanked God for His favors. "He hath regarded the humility of His," etc. (Luke 1/48.)
3. We, too, must refer all honor to God and thank Him daily.

(a) "Not to us, O Lord, but to Thy name give glory." (Ps. 113/1.)
(b) "Be instant in prayer, watching in it with thanksgiving." (Col. 4/2.)
(c) *Magnificat. Benedictus. Nunc dimittis.*
(d) "Go show yourselves to the priests." (Luke 17/14.)

III. *In deed.*

1. Mary served God with fidelity, the test of love and gratitude.

2. Mary showed her gratitude to God by her charity to mankind. "As long as you did it to my least brethren, you did it to me." (Matt. 25/40.)

3. By fidelity to God and charity to man, we prove our gratitude.

Peroration: Behold Mary, our model of gratitude. Like her, let us be ever mindful of our debt to God, daily thank Him for His favors, but prove our gratitude especially by our fidelity and charity in His service.

XIII. THE SCAPULARS

1. ORIGIN AND BLESSING OF THE SCAPULARS

Exordium: "I will greatly rejoice in the Lord, for He hath clothed me with the garments of salvation." (Is. 61/10). Holy Church applies these words to those of her children whom she clothes with the livery of Mary and receives into the confraternity of the Scapulars. Let us consider:

I. *The origin of the Scapular.*

1. In the thirteenth century a hermit in England, named Simon, at the age of twelve, lived in a hollow tree. From this he received the name "Stock."

2. A devout client of Mary, he joined the Carmelites, when they came to England, and became the General of the Order in 1245.

3. St. Simon always had a desire to receive a token of Mary's love. While at prayer, July 16, 1251, Mary appeared to him and said, as she handed him her Scapular: "My beloved son, receive this scapular as the badge of my confraternity. It is a token of my love for you and your Order. It is a sign of predestination, a protection in danger, and a pledge of my undying friendship."

4. This origin has twice been declared authentic by the Church, while the devotion of the Scapular is urged upon all the faithful.

II. *Blessings of the Confraternity of the Scapulars.*

1. Mary takes all who wear the Scapular under her protection:

(a) Protects them in danger,
(b) Assists them in temptations,
(c) Enriches them with graces.

2. Mary assists her clients especially at the hour of death.

3. Mary takes her clients to Heaven. "Father, I wish that where I am," etc. (John 17/24.)

Peroration: Behold the beautiful devotion by which Jesus directs us to Mary! Led by the hand of this good Mother, we shall make the journey of life securely to Him in Heaven.

2. THE SCAPULAR A PLEDGE OF LOVE

Exordium: The wearing of a uniform is a sign of service and protection. The Scapular, the livery of Mary, is a token of her interest in us, and of our devotion towards her. The Scapular is a pledge of our mutual love, for:

I. *The Scapular is a pledge of Mary's love for us.*

1. Mary helps and saves her clients when in danger;

(a) In physical danger. Example.
(b) In temptation.
(c) In occasion of sin.

2. Mary preserves us in peace:
(a) By guarding us against mortal sin,
(b) By strengthening us in trial;
(c) She obtains for us spirit of prayer.

3. Mary helps her clients to die a good death:
(a) She obtains for them sorrow for sin and resignation to God's will.
(b) Delivers them from Purgatory.

II. *The Scapular a pledge of our love for Mary.*

1. We should guard against mortal sin because:
(a) It wounds her;
(b) By it we renounce her protection.
(c) We should guard against sinful attachments.

2. We should profess our love for Mary:
(a) By receiving the Sacraments on her feasts,
(b) By daily devotions in her honor,
(c) By honoring her images,
(d) By meditating on her life and virtues.

3. We should go to Mary in all our wants:
(a) As our mother she is anxious to console and help us;
(b) As her children we have a claim on her sympathy and help.

Peroration: We are bound to Mary by the Scapular. Have we been wanting in our love for this good mother? If we serve her with childlike devotion,

Mary will give us special tokens of her love in life, and take us to Heaven when our earthly course is ended.

3. THE SCAPULAR, THE SPIRITUAL GARMENT OF MARY'S CHILDREN

Exordium: "All her domestics are clothed with double garments." (Prov. 31/21.) The valiant woman in the Scriptures clothed her servants with material garments. Mary clothes her children with a spiritual garment. The Scapular is the spiritual garment of Mary's children. It:

I. *Covers the nakedness of their souls.*

1. Spiritual nakedness consists in mortal sin.
   (a) "When Adam and Eve perceived they were naked," etc. (Gen. 3/7.)
   (b) "And the king saw a man who had not on a wedding garment." (Matt. 22/11.)
2. Mary clothes her clients with sanctifying grace:
   (a) By obtaining the grace of conversion for the fallen;
   (b) By obtaining the grace of perseverance for the faithful.
   (c) "And I spread my garment over thee, and covered thy ignominy." (Ez. 16/8.)

II. *Adorns the souls of all true clients of Mary:*
   (a) With the jewels of Christian virtue;

(b) With the treasures of divine merit.

(c) "I enrich them that love me, and fill their treasures." (Prov. 8/21.)

1. Members share in the good works and merits of the Confraternity.

2. Members gain many partial and plenary indulgences.

3. Mary enables all her clients to practise virtue and gain merit.

III. *Protects all true clients of Mary:*

1. Against the cold of religious indifference and spiritual sloth.

(a) The spirit of the world opposed to the love of God.

(b) Mary inflames the hearts of her clients with the love of God.

2. Against temptations and an unfortunate death.

(a) Mary crushed the serpent's head.

(b) She obtains for her clients the grace to live a pure, devout life.

(c) She protects them against an unprovided death. "Whoever dies in this garment shall be saved from the fire of hell."

Peroration: The Scapular is indeed the garment of Mary's children. It covers, adorns, and protects them. Do you wear it devoutly? Esteem it as a token of Mary's love, as a means of sanctification, and as a pledge of everlasting life.

XIV. THE ASSUMPTION OF MARY

1. MARY, QUEEN OF HEAVEN

Exordium: "Mary hath chosen the best part which shall not be taken away from her." (Luke 10/42.) Today we celebrate the feast of the Assumption and Coronation of the Blessed Virgin. The Saviour's words to Martha, "Mary hath chosen the best part," apply in their fullest sense to this humble maid of Nazareth. Mary became the Queen of Heaven.

I. *By her glory,* she surpasses all the angels and Saints.

1. The glory of Heaven is the reward of temporal merit.
   (a) Grace is given us to do God's will.
   (b) Merit is the result of fidelity to grace.
2. Mary received the fullness of grace as mother of God:
   (a) To fit her for her divine maternity,
   (b) To enable her to coöperate in the redemption of mankind.
3. Mary alone coöperated perfectly with grace:
   (a) Every moment of her life;

(b) With all her strength.
(c) Vision of St. John. (Apoc. 12/1.)

II. *By her happiness,* she surpasses all angels and Saints.

1. The human heart craves for happiness.
   (a) God alone can satisfy this longing.
   (b) Our capacity for happiness is proportionate to our fidelity in following our vocation.
2. The destiny of Mary most sublime:
   (a) Angels and Saints are the servants of God;
   (b) Mary is His worthy mother.
   (c) Mary's happiness is proportionately greater.

III. *By her power* she surpasses all creatures.

1. For her fidelity as a creature, God gave Mary authority over angels and Saints.

2. For her fidelity as Mother of God, Jesus made her the treasurer of His merits.

3. For her fidelity as Spouse of the Holy Ghost, she became the distributer of grace.

4. For doing God's will as His mother, Mary's prayer is all-powerful in Heaven.

Peroration: With the angels and Saints we rejoice today in Mary's glory, happiness, and power. Her triumph is an inspiration to her children. Aided by her prayer, we will follow her example and rejoice with her forever.

2. THE REWARD OF MARY'S HUMILITY

Exordium: "He hath regarded the humility of His handmaid; for behold from henceforth all generations shall call me blessed." (Luke 1/48.) In the *Magnificat* Mary prophesied the reward of her humility. She received this reward at her Assumption into Heaven. Let us see that:

I. *Pride leads away from God, but humility leads to God.*

1. "Pride is the beginning of all sin." (Ecclus. 10/15.) Humility goeth before glory." (Prov. 15/33.)

2. "God resisteth the proud, but to the humble He giveth grace." (Petr. 5/5.)

3. "God hath abolished the memory of the proud and hath preserved the memory of them that are humble in mind." (Ecclus. 10/21.)

4. Saul and Tertullian, examples of pride. The publican and the good thief, examples of humility.

II. *Mary most humble on earth, most exalted in Heaven.*

1. On earth Mary most humble.
   (a) Though of the house of David, she gloried in being the handmaid of the Lord.
   (b) Though filled with grace, she trembled at the angel's message.

(c) Though the Mother of the Saviour, she hastened to Elizabeth.

(d) Though sinless, her heart was pierced with sorrow.

2. "Mary pleased God by her virginity, conceived Him by her humility." (St. Bernard.)

(a) The angel was sent to a virgin in a humble home of Nazareth.

(b) Through him God sought Mary's pleasure, but she sought only God's will.

(c) The heavenly Father esteemed her above all His other creatures.

(d) The Son united her closely to God by choosing her for His mother.

(e) The Holy Spirit espoused her and enabled her to be a worthy mother of the Redeemer.

3. At Mary's death the humblest was exalted.

(a) The celestial court conducted her in triumph to Heaven.

(b) God the Father crowned her Queen of Heaven.

(c) God the Son made her the treasurer of His merits.

(d) God the Holy Ghost made her the dispenser of grace and mercy.

(e) The angels and Saints honor and obey her as their Queen.

(f) The demons of hell tremble at the mention of her name.

Peroration: Because most humble, Mary is next to

Jesus in Heaven. All generations shall call her blessed. To share her happiness we must share her humility. "Because he that humbleth himself shall be exalted." (Luke 14/11.)

3. MARY CHOSE THE ONE THING NECESSARY

Exordium: "Mary hath chosen the best part, which shall not be taken away from her." (Luke 10/42.) Holy Church applies these words to Mary on her triumphal Assumption into Heaven. Every person is governed by an ultimate aim in life. Mary's constant aim was to serve God. This is the one thing necessary. Let us see that:

I. *Mary served God alone.*

1. She had no divided allegiance. "You cannot serve God and mammon." (Matt. 6/24.)

2. She directed her daily life to the honor of God, out of love for Him, according to His holy will.

3. She prayed, labored, and suffered in subordination to this end.

4. Passion, human respect, or bad example, did not swerve her from it.

II. *Mary served God always.*

1. Mary entered God's service at her conception;

2. Entered the service in the temple at three years of age;

3. Conceived of the Holy Ghost at sixteen;
4. Lived most of her life in union with Jesus;
5. Could always say: "Behold the handmaid of the Lord; be it done unto me according to thy word." (Luke 1/38.)

III. *Mary always served God perfectly.*

1. With perfect recollection of mind.
2. With perfect rectitude of intention.
3. With perfect love for God.
4. Seeking only God's will in all things.
5. Doing God's will perfectly in all things.
6. With all the powers of body and soul.

Peroration: Mary hath chosen the best part. We should make the same choice—to serve God alone. In her we can find the sincerity, the good will, and the strength to seek the one thing necessary, and share with her the joy which shall not be taken from her.

4. MARY, QUEEN OF EARTH

Exordium: The Assumption of our blessed Lady is a feast of exultation for all the faithful. We rejoice because one of our race is crowned queen of heaven. We rejoice especially because Mary is likewise our queen on earth. Let us, therefore, see:

I. *How Mary is queen of earth.*

1. Mary is queen wherever Jesus is king.
   (a) Jesus is king of the enemies of salvation as conqueror.
   (b) Jesus is man's king as well as his redeemer.
2. Mary is queen:
   (a) Over the powers of hell, because she crushed the serpent's head.
   (b) Over the sinner, as the dispenser of grace and mercy.
   (c) Over the faithful, by her excellence, her love, and her power to help them in all their wants.

II. *How this queen is honored on earth.*

1. She is the patroness of the universal Church.
2. There is no diocese without a church dedicated to her.
3. No church without her shrine.
4. No true Christian that does not invoke her aid.
5. There are many confraternities in her honor.
6. Millions wear her Scapular.
7. Many devout souls honor her by reciting the Rosary, the Angelus, and other pious practices.

III. *How we prove ourselves her devoted subjects.*

1. By thanking Jesus, who crowned Mary as our queen.
2. By serving her with fidelity and devotion:

(a) Avoiding sin and its voluntary proximate occasion;
(b) Having recourse to her in all our wants;
(c) Thanking her for her countless favors;
(d) Loving her as her devoted subjects.

3. By striving to make her known and loved by others.

Peroration: Mary is our peerless queen. We should be her devoted subjects. Through her aid we can practise the virtues that made her dear to God. Have we been negligent in our love and devotion? Let us renew our promise of fidelity.

XV. THE NATIVITY OF MARY

1. MARY, OUR MODEL IN SPIRITUAL PROGRESS

Exordium: "He that is mighty hath done great things to me." (Luke 11/49.) Mary acknowledged God as the efficient cause of her greatness. As God produces wonderful effects in docile hearts, Mary disposed herself daily for His influence. Let us learn from her how to make spiritual progress. Mary:

I. *Esteemed the treasures of grace.*

1. Mary had a clear insight into spiritual things.
   (a) She understood the treasures of grace.
   (b) She knew what God had done for her.
   (c) She was most grateful to God. *Magnificat.*
2. We must esteem grace above earthly things.
   (a) Grace was earned for us by the death of Jesus Christ.
   (b) Grace beautifies the soul, as light beautifies a prism.
   (c) Grace enables us to grow in virtue and merit for Heaven.

II. *Desired the treasures of grace.*

1. Mary's life was centered on spiritual things.
   (a) She was indifferent to earthly things.

(b) She prayed for light and strength.
(c) She eagerly coöperated with grace.
(d) She fervently practised every virtue.

2. We must sincerely desire our spiritual progress.
   (a) We should subordinate the material to the spiritual.
   (b) We should pray to know and to do God's will.
   (c) We should frequently purify our good intention.
   (d) We should avail ourselves of every opportunity of growing in grace.

III. *Made sacrifices to acquire the treasures of grace.*

1. Mary generously sacrifices all to please God.
   (a) She sacrificed herself to coöperate in the Redemption.
   (b) She sacrificed her Son for our salvation.
2. We must make sacrifices:
   (a) To embrace the state in life to which God calls us;
   (b) To practise the virtues God expects of us;
   (c) To acquire merits and persevere in virtue.

Peroration: Behold our model! Let us consecrate ourselves to her. Led by the hand of Mary, we shall make solid progress in virtue, glorify God, and earn an eternal reward.

XVI. THE NAME OF MARY

1. MARY, STAR OF THE SEA

Exordium: "Hail, Star of the Sea!" Next to the adorable name of Jesus, the name of Mary is most dear to every Christian heart. From her throne in Heaven Mary watches over her children as they make the pilgrimage of life. This Star of the Sea does more for all who turn to her for guidance than the polar star can do for the mariner. Let us see, that:

I. *Life is a voyage over the sea of the world.*

1. The object of this voyage is the harbor of peace in the land of bliss.

2. The penalty of missing this harbor is eternal misery.

3. The voyage must be made over the treacherous sea of the world.

(a) Treacherous on account of its unexpected storms of passion.

(b) Treacherous on account of the uncertain tides of scorn and applause.

(c) Treacherous on account of the hidden rocks of scandal.

(d) Treacherous on account of the monsters of the deep that infest it.

4. On this voyage the compass of faith is disturbed by concupiscence.

5. In all difficulties the pilgrim needs guidance and help. He finds it in:

II. *Mary our Star of the Sea.*

1. She is less disturbed by passion than the stars are by the tempest.

2. By her solicitude for her children she surpasses all the Saints.

3. To all the faithful this Star of the Sea is ever:

(a) A pledge of God's abiding love and mercy.

(b) A sign indicating the way to eternal security.

(c) A guide securely conducting all to endless happiness.

Peroration: By her love for us and her influence with God, Mary is our Star of the Sea on the voyage of life. Turn to her for guidance. Invoke her aid in all your wants. A childlike devotion to her is the surest and easiest way to the harbor of eternal bliss.

2. THE NAME OF MARY, OUR CONSOLATION

Exordium: Our Divine Saviour did not wish to leave us orphans. With His dying breath He be-

queathed us to Mary's care. The name of Mary is our consolation: (1) in life, and (2) in death. Let us see how:

I. *The name of Mary is our consolation in the trials of life.*

1. It reminds us of the consoling truths of religion.
   (a) That the mercy of God granted us a Saviour.
   (b) That the Son of God became our Emmanuel, and abides with us.
   (c) That Jesus gave us Mary to be our spiritual mother.
2. It reminds us of Mary's virtues, and urges us to practise them.
   (a) Her purity of life.
   (b) Her humility and simplicity.
   (c) Her obedience and conformity to the divine will.
   (d) Her delicate charity towards her neighbor.
3. It helps us in the trials of life.
   (a) It is the name of the Queen of Heaven.
   (b) It is a name that terrifies the powers of hell.
   (c) It is the name of our loving mother, who is never invoked in vain.

II. *The name of Mary is our consolation in death.*

1. In that decisive moment it assures us of Mary's help.

2. It drives away the powers of hell in that moment.

3. It is a source of strength and divine favor.

4. It will enable us to die like a child going to sleep in its mother's arms.

Peroration: The Saints extol the sweetness and the power of Mary's name. In proportion as we love and serve Mary, we shall experience the same sweetness in life and in death. To be the true children of God, we must be children of Mary. Let us, therefore, venerate this name, that it may be our consolation in life and in death.

3. THE EXCELLENCE OF THE NAME OF MARY

Exordium: "And the virgin's name was Mary." (Luke 1/27.) The name most intimately associated with the adorable name of Jesus is that of His Mother. The one reminds us of the work of the Redemption, the other keeps her before our minds, who was instrumental in the redemption of mankind. The name of Mary is most excellent:

I. *On account of its origin.*

1. Every name chosen by God is holy, excellent, worthy of reverence. Examples.

2. "God called the expansive waters of the ocean *maria* and the ocean of grace Maria." (St. Augustine.)

3. As the name of Jesus, out of reverence, is

rarely given in Baptism, so the name of Mary is frequently given on account of its excellence.

II. *On account of Mary's excellence.*

1. Personal excellence makes one's name respected.
2. The Mother of God surpasses all other creatures in excellence.
3. Next to the names of God and Jesus, the name of Mary is most excellent.

III. *On account of its sanctity.*

1. The name of Mary is intimately united with her immaculate purity.
2. The name of Mary is intimately united with her profound humility.
3. The name of Mary is intimately united with her exalted charity.

IV. *On account of its influence.*

1. It is ever acceptable at the throne of God's mercy.
2. It is ever a terror to the powers of hell.
3. Its devout use will ever incline Mary to our aid.

Peroration: The name of Mary is most excellent. It should be dear to all of Mary's children, frequently on their lips to sweeten their joys, to lighten their crosses, to strengthen them in temptation, to persevere in God's service. *"Ave Maria, gratia plena."*

XVII. THE FEAST OF THE ROSARY

1. THE CATHOLICITY OF THE ROSARY

Exordium: "Behold from henceforth all generations shall call me blessed." (Luke 1/48.) The whole world acknowledges the greatness of Mary. Catholics bless Mary in a special manner by reciting the Rosary. The Rosary is preëminently a Catholic prayer. This is evident:

I. *From its arrangement.*

1. A genuinely Catholic prayer:
   (a) Is prompted by faith;
   (b) Recited with reverence;
   (c) Founded on Christ's merits;
   (d) Presented to God by the most influential advocate;
   (e) And gives honor to God.
2. The Rosary:
   (a) Begins with the Creed;
   (b) Is made up of Paters and Aves;
   (c) Is recited with meditation on Christ's life;
   (d) Is presented by Mary;
   (e) And gives special praise to God by the "Glory" after each decade.

II. *From its contents.*

1. It emphasizes the chief mysteries of our faith.
2. It keeps Jesus, the Way, the Truth, and the Life, before our minds.
3. It emphasizes Mary's position in the work of the Redemption.

III. *From the way it enables us to honor Mary.*

1. God Himself intimately united Mary with Jesus.
2. True veneration of Mary honors her in union with her Son.
3. This we do in reciting the Rosary.
   (a) We repeatedly salute her while reflecting on the life of Jesus.
   (b) We ask her intercession through the merits of her Son.
   (c) We confide in her because Jesus taught us by His example and has given His mother to be our mother.

Peroration: The Rosary is the queen of Catholic devotions. It makes us familiar with all that is most sacred in our religion. Cherish it. Practise it daily. Persevere in it, and you will grow in love for Jesus and Mary, and share the joys of Heaven with them.

2. THE ROSARY, THE TREE OF LIFE

Exordium: "He that shall find me shall find life." (Prov. 8/35.) In the earthly paradise God planted

the trees of life. In the garden of the Church Mary planted the spiritual tree of her Rosary. Let us consider this mystic tree of life and see:

I. *The soil in which it thrives* is the Church, the mystic garden of Eden.

1. It was tilled by the Son of God and watered by His Blood.
2. When faith grew cold this tree was planted by Mary.
3. Immediate effect of the Rosary—the conversion of 100,000 Albigenses by St. Dominic.
4. Constant effect—a life of genuine faith and practical piety.
5. Recommended by twenty-six popes, cherished by innumerable bishops, priests, and people.

II. *The trunk of this tree or the composition* of the Rosary.

1. The Apostles' Creed, inculcated by the Apostles.
2. The Our Father, taught by Jesus Christ.
3. The Hail Mary, the angel's message to Mary.
4. The Doxology, handed down from the Apostles.
5. Meditation on the mysteries of the Redemption taught by Mary.

III. *This tree can be approached by all.*

1. The Rosary is a devotion suited to all Catholics.

2. The Rosary was cherished by all the Saints of modern times.

3. The Rosary is treasured by all devout souls.

4. The Rosary is particularly necessary in our times.

IV. *The fruits of this tree.*

1. A life of practical faith and good works.

2. The protection of Heaven in temporal and spiritual wants.

3. Countless spiritual blessings:

(a) The grace of conversion.
(b) Strength in temptation.
(c) Protection against the powers of hell.
(d) Consolation and courage in trials.
(e) Progress in virtue.
(f) Mary's help in death.

Peroration: Behold the tree of life in the spiritual paradise! Approach it with reverence. Rest in its shadow. Nourish your souls with its life-giving fruit, and it will ever be to you a source of blessing and a pledge of life everlasting.

3. EFFICACY OF THE ROSARY

Exordium: "He that is mighty hath done great things to me." (Luke 1/49.) God has honored Mary in many ways. In modern times He has honored her

especially by blessing the devotion of the Rosary. Let us consider the efficacy of the Rosary and see:

I. *Its salutary effects.*

1. It has dispelled the darkness of error and kindled the light of faith in many hearts. (Pope St. Pius V.)
   (a) By popularizing the most Catholic prayers.
   (b) By simplifying meditation on the Redemption.
   (c) By these means it has stimulated faith, hope, and charity.
2. It reconciles the sinner to God through devotion to Mary.
   (a) The sinner who prays it. Example.
   (b) The sinner for whom it is prayed.
3. It draws down the special protection of Providence.
4. It protects man in the daily temptations of Satan.
5. It brings the special protection of Mary in the hour of death.

II. *How to recite it.*

1. Prepare for it with recollection. "Before prayer, prepare," etc. (Eccli. 18/23.)
2. Unite vocal prayers with meditation on the mysteries.
3. Make a special intention for each decade.

Peroration: The Rosary is a most efficacious

prayer. It is a means of conversion, of strength in temptation, and of solid progress in virtue. More souls have been helped by the Rosary than persons were cured in the pool in Bethsaida. Esteem it, cherish it, practise it daily.

XVIII. FEAST OF THE PRESENTATION

1. BLESSINGS OF THE SPIRIT OF SACRIFICE

Exordium: Tradition tells us that Mary was presented in the Temple when she was three years of age. This was a great sacrifice, both for her parents and for herself. Mary ever lived a life of self-immolation. Let us consider the spirit of sacrifice and see:

I. *Its nature,* freely doing a thing for the love of God.

1. It enters into the practice of every supernatural virtue.
2. It manifests itself:
   (b) By the fervor with which duties are performed.
   (b) By the generosity with which works of love are done.
   (c) By patience in conforming to God's will in trials.
3. Mary lived a life of perfect self-immolation every moment of her life.

II. *Its significance* in the service of God.

1. It is the best way of doing penance.
   (a) "Unless you do penance, you shall all likewise perish." (Luke 13/3.)
   (b) "A contrite and humbled heart, O God, thou wilt not despise." (Ps. 50/19.)
2. It is intimately united to the love of God.
   (a) It is the effect of the love of God, the evidence of our desire to please Him.
   (b) "If I have not charity, I am nothing." (1 Cor. 13/3.)
   (c) Conformity to God's will in trials is the acid test of our charity.
3. It is a means of making God generous towards us.
   (a) It is evidence of our good will towards Him.
   (b) It puts God under obligation towards us.
   (c) God is never outdone in generosity.
   (d) "Prayer is good with fasting and alms." (Tob. 12/8.)
4. Mary received daily additional grace because of her life of sacrifice.

Peroration: Mary lived a life of sacrifice. We must esteem and practise it to be her children. She became blessed among women on account of her sacrifice. In proportion as we imitate her example, we shall grow in virtue and lay up treasures for Heaven.

2. LESSONS FROM THE PRESENTATION

Exordium: "He hath filled the hungry with good things: and the rich He hath sent empty away." (Luke 1/53.) Enlightened by the Holy Spirit Joachim and Anna presented Mary in the temple when she was three years of age. God gives His choicest blessings to all who desire the better things of life. The Presentation teaches:

I. *Parents:*

1. To pray for their children, bring them to church, and consecrate them to Jesus and Mary.
   (a) Commanded by Moses. (Ex. 13/2.)
   (b) Necessary for Baptism.
2. To bring them up for God in Heaven.
   (a) "What shall this child be?" (Luke 1/66.)
   (b) Shall it bring joy or sorrow?
3. To have God's blessing on the family, parents must do *their* part:
   (a) By Christian example,
   (b) By instruction, vigilance, and precept.

II. *Children:*

1. To watch over their hearts during the impressionable years of youth:
   (a) By guarding against evil;
   (b) By cultivating piety and devotion.

2. To imitate Mary in cultivating purity and religion;

(a) By loving a retired life;

(b) By loving prayer and frequenting the Sacraments.

3. To prepare for future happiness by fidelity to God in youth.

III. *All mankind:*

1. To make sacrifices to God with a generous and cheerful heart:

(a) By avoiding occasions of sin;

(b) By repelling temptations;

(c) By voluntary good deeds.

2. To give God the first place in our life by loyal service.

Peroration: The Kingdom of Heaven suffereth violence. Blessed will they be for time and eternity who generously seek to know, to love, and to serve God with their whole heart and soul.

XIX. THE HEART OF MARY

1. THE HEART OF MARY, OUR REFUGE

Exordium: As the heart of Jesus symbolizes His love for mankind, so the heart of Mary typifies her love for her children. Mary takes a maternal interest in us. Her heart is our refuge, especially in our spiritual wants.

I. *It overflows with sympathy and compassion.*

1. As a member of our race, she feels for us in our wants.
   (a) She sympathizes with us in our struggles and trials.
   (b) She rejoices with us in our progress.
2. As our spiritual mother, Mary's love for us is noblest, most perfect.
   (a) An earthly mother loves her child even when unworthy and ungrateful.
   (b) Example of a mother visiting son who had robbed and mistreated her.
   (c) Mary loves us more than all earthly mothers ever loved their children.
   (d) She has a clearer knowledge of our destiny and wants.
   (e) She made greater sacrifices for our sake.

(f) Ingratitude cannot quench her love, nor fidelity repay it.

(g) Example of Mary Magdalen and John, the beloved disciple.

II. *The prayer of Mary's heart is all-powerful with God.*

1. Because it comes from the purest source, her immaculate heart.

(a) It ascends as sweet incense before the throne of God.

(b) While the cry of the sinner is less acceptable in itself.

(c) "The continual prayer of the just availeth much." (Jas. 5/16.)

2. Because it comes from the humblest of creatures.

(a) Humility is the first requisite for effective prayer.

(b) "The Lord hath regarded the humility of His handmaid." (Luke 1/48.)

3. Because Mary made great sacrifices for the love of God.

(a) Voluntary sacrifices make God man's debtor.

(b) God is never outdone in generosity.

4. Because Mary is intimately related to the Blessed Trinity.

(a) The beloved daughter of the Father,

(b) The worthy mother of the Son,

(c) The virgin spouse of the Holy Ghost;
(d) They can refuse her nothing.

Peroration: The heart of Mary is our refuge. Here the sinner finds repentance; the weak, strength; the doubtful, light; the faithful, perseverance. Go to her with childlike confidence and perseverance, and you will experience the love of her maternal heart. Example.

2. MARY'S LOVE CONTRASTED WITH THE LOVE OF THE WORLD

Exordium: "I have placed before you life and death. Choose therefore life." (Deut. 30/19.) Mary is the mother of life, the world is the mother of spiritual death. Let us contrast Mary's love with the love of the world and see:

I. *Mary's love makes her compassionate and indulgent.*

1. Mary detests sin but compassionates the sinner.
   (a) Sin is evil—Mary desires only good.
   (b) Sin dishonors God—Mary is zealous for His honor.
   (c) Sin tortured her Son—Mary is anxious He be loved.
   (d) Sin degrades man—Mary wishes him glorified.
   (e) Example. A mother weeps over her way-

ward son, who is pretending sleep; her tears fall on his cheek and move him to repentance.

2. Mary loves sinners while detesting sin.
   (a) A mother abhors disease, but loves her sick child.
   (b) Mary obtains pardon for the sinner who detests sin.
   (c) Mary loves the sinner, no matter how great his sin is.
   (d) If Judas had turned to Mary, she would probably have saved him.

II. *The world's love is inconsistent and tyrannical.*

The world made up of all who seek honors, riches, and pleasures.

1. The world is inexcusably indulgent towards sin.
   (a) It calls sin weakness, natural, necessary, nay, even virtue.
   (b) It has deified the carnal man and dethroned Almighty God.
   (c) It condemns priests as tyrannical because they denounce sin.
   (d) By a godless press it often praises crime as virtue.

2. The world tyranically condemns the sinner when found out.
   (a) With Pharisaical sanctity it condemns the sin that comes to light.

(b) It saves itself by demanding investigation for others.

(c) It unmercifully condemns the sinner who has been found out.

(d) Instead of repentance it advises the culprit to end all by suicide.

Peroration: Oh, my friends, we want the love of Mary, not the love of the world. Though Mary abhors sin, she loves the sinner, and is ever ready to cover him with the mantle of her mercy.

PART III

NOVENAS

A NOVENA ON THE ANGELIC SALUTATION

1. SOME REASONS FOR SALUTING MARY

Exordium: During this novena we will make the Salutation of the Archangel Gabriel to Mary the subject of our reflections. In the opening discourse we will confine our meditation to some reasons we have for saluting Mary. We are laboring under the guilt and consequences of original and actual sin. We salute Mary as free from both, for she possessed perfect innocence of life.

I. *Mary was preserved from original sin.*

1. From all the guilt of original sin.
   (a) To make her a worthy mother of God.
   (b) To crush the serpent's head.
2. For the same reason Mary was preserved from the general effects of original sin.
   (a) Darkness of mind,
   (b) Weakness of will,
   (c) Inclination to evil.
3. Mary was likewise preserved from its personal consequences.
   (a) Weakness of birth,

(b) Curse of maternity,
(c) Penalty of human death from disease.

II. *Mary was preserved from actual sin.*

1. From all personal guilt.
   (a) Her mind and heart ever centered in God.
   (b) She never spoke an idle word.
   (c) Never committed an imperfection. "Thou art all fair." (Cant. 4/7.)

2. Mary never incurred the penalty of hell (or Purgatory).
   (a) The loss of God.
   (b) The slavery of Satan, the imprisonment, and the avenging torment.
   (c) An unhappy eternity.

Peroration: Gabriel saluted Mary in the name of God. We salute her as "our tainted nature's solitary boast" (Wordsworth). We rejoice in her perfection. We love and invoke her as our mother. We turn to her with confidence and pray: "O Mary, we beseech thee, preserve us from every guilt and penalty of sin. Enlighten, guard, and guide us, that we may find grace with God."

2. THE NAME OF MARY

Exordium: My Brethren, the subject of our reflections to-day will be the holy name of Mary,

which is so dear to every Catholic heart. The name, Mary, has many meanings. It means:

I. *Ocean.*

1. As all streams flow into the ocean, so all graces were poured into the heart of Mary.
   (a) To sanctify her,
   (b) To be distributed by her among her clients.
2. Mary was plunged into an ocean of sorrow on Calvary.
3. She is a bitter ocean to the powers of hell;
   (a) She crushed the serpent's head,
   (b) She is the terror of the tempter.

II. *Star of the Sea.*

1. Her purity reflects the eternal Light.
2. Radiates it over the world by the Incarnation.
3. Directs us to the harbor of eternal security,
   (a) Enlightening us by her virtue,
   (b) Cheering us by her compassion,
   (c) Alluring us by her glory.

III. *Queen or Lady.*

1. By her glory, Mary is queen of the angels in heaven.
2. As the dispenser of grace, Mary is queen of earth.
3. By her power, Mary is queen over the powers of hell.

Peroration: By divine Providence the mother of our Saviour was called Mary. She went through an ocean of sorrow to prove her love for us. Ask her to submerge you in an ocean of sorrow for your sins, direct you on the sure way, govern you as her devoted children, and make you conformable to her Divine Son.

3. MARY'S FULLNESS OF GRACE

Exordium: My Brethren, the archangel Gabriel saluted Mary as full of grace. Grace makes us pleasing to God, and enables us to do His holy will. Though Mary was the most perfect human being, that ever lived, she despised the allurements of the world and the vanities of life, and so found favor with the Lord.

I. *Mary's graces.*

1. Mary's measure of grace surpassed that of all the Saints.
2. It included every kind:
   (a) Sanctifying;
   (b) Actual;
   (c) Infused virtue,
   (d) The gifts of the Holy Ghost, that regulated her interior, and directed her words and actions.
3. It enabled her to convert and sanctify souls.

II. *The fullness of grace.*

1. Filled her mind with wisdom.
2. Filled her heart with love.
3. Filled her with mercy towards mankind.
4. Filled her with the blessings of the fruit of her womb.
5. With the sweetness of her name.
6. With divine splendor.
7. With the enjoyment of eternal glory.

III. *Gave her special privileges.*

1. It gave her the dignity of divine maternity.
2. It enabled her to surpass all angels and saints by her intercession.
3. It enabled her to surpass them in glory.

Peroration: Behold, Brethren, Mary received the fullness of grace that she might enrich us. We are poor and in need. Let us turn to her and say: O Mary, enable me to detest the vanities of the world. Curb my self-love with the flame of thy divine love. Aid me in conforming my stubborn will to the holy will of God, that I may grow in grace and virtue, and share thy glory in Heaven.

4. THE LORD IS WITH THEE

Exordium: My dear Brethren, after the Archangel Gabriel had saluted Mary on account of the

innocence of her life, and declared her full of grace, he said: "The Lord is with thee." God is with all His creatures, sustaining them by His power and guiding them by His Providence. But He is in a special manner with Mary.

I. *By His wisdom.*

1. Preserving her from all defects of mind.
2. Enlightening her by the light of grace.
3. Revealing the plan of His work to her.
4. Making known His perfection to her.

II. *By His power.*

1. Giving her perfect dominion over her actions.
2. Enabling her to triumph over the powers of hell.
3. Enriching her with every grace.
4. Aiding her to practise every virtue.

III. *By His will.*

1. He entered into the most intimate relationship with her.
2. He made her the mother of all the living.
3. He crowned her as queen of angels and saints.
4. He made her the dispenser of grace and mercy.

Peroration: As the Lord is with thee, O Mary, the angels find joy, the just grace, and sinners mercy in thee. Thou art so wise and powerful because God has destined thee to lead all men of good will to

Him. Enlighten and strengthen us, that we may be led by thee in conformity to God's holy will.

5. MARY'S RELATIONSHIP TO THE BLESSED TRINITY

Exordium: My dear Brethren, the Blessed Virgin Mary occupies a unique position in salvation and sanctification of mankind. This position established an intimate relationship between her and the three persons of the Blessed Trinity. The Archangel Gabriel referred to this when he said to Mary: "The Lord is with Thee."

I. *Mary is the beloved daughter of God the Father.*

1. He preserved her from original sin and all its effects.
2. He enriched her with every grace and gift.
3. He caused every virtue to flourish in her life.

II. *Mary is the worthy mother of God the Son.*

1. Out of mercy to mankind Mary consented to become His mother.
2. Mary consented to become the mother of His brethren, when she became the mother of Jesus.
3. Mary's mercy was perfected by her sacrifice and her coronation in Heaven.

III. *Mary is the devoted Spouse of the Holy Ghost.*

1. When Mary said: "Behold the handmaid of the Lord," she conceived by the Holy Ghost.

2. By her personal prayer, merit, and sacrifice she promoted the plan of God.

3. As a reward, Mary became the mother of Mercy to repentant sinners, and the mother of grace and love to all of good will.

Peroration: With St. Bernard we salute Mary and say: "The Father is with thee, who makes His Son thy Son. The Son is with thee, who assumes human nature of thee, while preserving thy virginity. The Holy Ghost is with thee, to sanctify thee in union with the Father and the Son." Draw us to thee, that the Lord may be with us!

6. BLESSED ART THOU AMONG WOMEN

Exordium: My Brethren, after the Archangel Gabriel had assured Mary that the Lord was with her, he said to her: "Blessed art thou among women." Let us see how Mary was singularly blessed among women.

I. *By the excellence of her grace, virtue and reward.*

1. Others are born in original sin, and obtain grace only by hard struggle.

2. Mary began life with an extraordinary grace, and grew daily in it.

3. Others neglect grace; Mary coöperated with it every moment of her life.

4. Others are uncertain of salvation: Mary is queen of Heaven and earth.

II. *By the sanctity of her Child.*

1. Others are conceived in original sin: Mary's child was conceived by the Holy Ghost.

2. Others are human: Mary's child is divine.

3. Others are sinners: Mary's child saved mankind.

4. Others worry their mothers: Jesus preserved Mary's virginity and gave her joy.

III. *By the good she effects.*

1. Mary consented to become the mother of Jesus for the love of us.

2. On Calvary she consented to the death of Jesus to give us life.

3. In Heaven Mary obtains pardon and perseverance for her clients.

4. She obtains a happy eternity for all her children.

Peroration: My Brethren, Mary is indeed blessed among women. She gave the world a new life and a pledge of eternal happiness. Ask her to intercede with her Divine Son, who shared our weakness and misery, to foster the spiritual life in us, and to crown our desires with eternal fruition.

7. MARY'S SEVENFOLD EXCELLENCE

Exordium: My Brethren, Satan leads souls to perdition by means of the seven capital sins. Mary was singularly blessed with the virtues opposed to these vices. She opposed:

I. *Humility to pride.*

1. Satan lost Heaven by pride: by humility Mary found favor with the Lord.
2. God resists the proud, but gives grace to the humble.

II. *Liberality to covetousness.*

1. Loving poverty, Mary gave her goods to the poor.

III. *Purity to lust.*

1. The purity of Mary made her worthy of God.
2. Leads souls to God.

IV. *Meekness to anger.*

1. Mary preserved unalterable patience in the trials of life.
2. She has the same patience with her inconstant children on earth.

V. *Temperance to gluttony.*

1. Mary observed moderation in the use of material things.

2. She was most diligent in modesty, retirement, and prayer.

VI. *Charity to envy.*

1. Out of compassion for us Mary became the mother of God.

2. Out of love for us she became the Mother of Sorrows.

VII. *Zeal to sloth.*

1. In all she did Mary was animated by zeal for God's glory.

2. Next to Jesus, Mary promoted the welfare of mankind.

Peroration: When Satan tempts us to the capital sins, we should meet him clothed in the virtues of Mary. With her aid we may confidently expect to change the sources of evil into fountains of grace and merit. In proportion as we do this, shall we be blessed by God.

8. BLESSED IS THE FRUIT OF THY WOMB

Exordium: When Mary visited Elizabeth, her cousin, inspired by the Holy Ghost, exclaimed: "Blessed art thou among women, and blessed is the

fruit of thy womb." This is the fruit of which the Psalmist said: "The Lord will give goodness, and our earth shall yield her fruit." This fruit is remarkable for its:

I. *Nobility.*

1. Mary belonged to the royal family of David.
2. Mary gave us this fruit without sacrificing her virginity.
3. The fruit of Mary's womb is the Son of God.

II. *Excellence.*

1. The divine nature of this fruit is seen by faith.
2. Its beauty makes it desirable to all mankind.
3. Its power saves the fallen, multiplies the saved, and maintains the elect.

III. *Salutary effects.*

1. It satisfies the craving of the human heart.
2. It transforms all of good will into vessels of election.
3. It nourishes the life of the faithful, and fills angels and Saints with happiness.

Peroration: This is indeed the fruit of life that satisfies both the longing of God for reconciliation with man, and man's longing for union with God. With the Psalmist we exclaim: "Let all people give praise to Thee, O God, the earth hath yielded her fruit." Do thou, O blessed Mother of this fruit,

effect that we may be found worthy to partake of it during life, and share in its glory in heaven.

9. THE EFFICACY OF THE FRUIT OF MARY'S WOMB

Exordium: My Brethren, as Mary became the mother of God for our sake, "the fruit of her womb" is a necessary remedy for sin, as well as a necessary means of practising virtue.

I. *As a remedy for sin.*

1. Jesus made atonement to God for the sins of the world.

2. He reconciles the sinner to God in the tribunal of Penance.

3. He heals the wounds of sin in Holy Communion.

4. He satiates the spiritual hunger of the soul by His doctrine and grace.

5. He saves the just from the indignation of an angry judge.

6. He saves the elect from the eternal torments of hell.

II. *As a means of virtue.*

1. Jesus inspires us with contempt for earthly goods.

2. He satisfies our longing with spiritual and eternal goods.

3. He nourishes us in the spiritual life.

4. He multiplies the children of the Church.

5. He fills the places of the fallen angels with the elect.

6. He confirms the elect with the Beatific Vision.

Peroration: My Brethren, as Mary obtained for us this twofold blessing of the fruit of her womb, let us ask her to make our lives fruitful in good works, that we may be made partakers of the joys of Heaven. Let us pray: O sweet Mother, shield us from harm, nourish us in the spiritual life, obtain for us the grace of final perseverance, that we may enjoy the blessings of Heaven forever.

II. A NOVENA ON THE LIFE OF THE BLESSED VIRGIN

1. MARY'S IMMACULATE CONCEPTION

Exordium: During this novena we will stimulate our devotion to our Blessed Lady by meditating on her life. The subject of our opening reflections will be Mary's Immaculate Conception. It was fitting that Mary be preserved from Adam's sin:

I. *As the daughter of the Father.*

1. She was His first-born before all creatures. (Ecclus. 24/5.)
2. She was destined to crush the serpent's head.
3. She was destined to repair the human race.
4. She was destined to be the mother of His Son.

II. *As the mother of the Son.*

1. Whose sanctity required it—a sinless mother.
2. Whose love for His mother prompted it—a perfect mother.
3. Whose office of Redeemer demanded it—a worthy mother.
4. Whose example included it—that they honor her.

III. *As the spouse of the Holy Ghost.*

1. Who loved her from the beginning.
2. Who enriched her with every gift.
3. Who filled her with every grace.
4. Who made her dearer to God than all other elect.

Peroration: O Mary, we salute thee as "our tainted nature's solitary boast." We give thanks to God for having preserved thee from original sin, and made thee a worthy mother for our divine Saviour. Do thou, who didst coöperate so faithfully with divine grace, aid us to profit by the fruits of the Redemption, that we may live pure in mind and heart and so be made worthy of the promises of Christ.

2. THE BIRTH OF MARY

Exordium: My Brethren, holy Church celebrates the birthday of Mary, as the arrival of the greatest saint in the history of the world. From her Birth God not only preserved her from the effects of original sin, but enriched her with an extraordinary measure of grace.

I. *Mary full of grace.*

1. To prepare her soul and her body for her divine maternity.

(a) This grace received at her Immaculate Conception.

(b) It was the perfection of sanctification (St. Thomas).

(c) It was a greater measure of grace than all Saints ever acquired.

2. To prepare her to become the mediatrix of grace.

(a) She received grace for all redeemed by Jesus Christ.

(b) She received grace for the sanctification of mankind.

(c) She received special grace for her clients.

II. *Mary faithful to grace.*

1. Mary's mind, heart, and will were centered on God from the beginning.

2. Mary coöperated with grace every moment of her life.

3. Mary coöperated with grace perfectly, with all her strength.

4. Mary's coöperation with grace continually increased her capacity for grace as well as her measure of grace.

Peroration: My Brethren, we salute Mary on her birthday as the dawn of a new creation. As the mother of our Redeemer, and as our mediatrix of grace we welcome her. From this tiny infant we learn the necessity of coöperating with grace. May she teach us fidelity to God, the love of Jesus Christ, and through Him conduct us to eternal happiness.

3. THE PRESENTATION OF MARY

Exordium: The most perfect offering made to God by a creature took place when Mary presented herself in the Temple. At the tender age of three years she heard His voice, saying: "Arise, make haste, my love, my dove, my beautiful one and come." (Cant. 2/16.) With the consent of her parents Mary thus came to the Temple, and consecrated herself to God.

I. *Mary's offering was prompt.*

1. As a child Mary,
   (a) Knew God better than any other creature;
   (b) Loved Him more than all other creatures;
   (c) Served Him more perfectly than all others.
2. She prevailed on her parents, who had vowed her to God, to bring her to the Temple.
3. In her tenderest years,
   (a) She left home and parents,
   (b) Renounced the world,
   (c) And consecrated herself to God.

II. *Mary's offering was complete.*

1. Mary,
   (a) Knew the commandment: "Thou shalt love the Lord, etc.

(b) She had kept it perfectly up to the present.

2. In the temple,
   (a) She bound herself by vow to do this,
   (b) Kept it with great perfection,
   (c) According to the ceremonial of the temple.
3. Thus Mary gave herself unreservedly to God.
   (a) Serving Him with an undivided heart,
   (b) Doing penance,
   (c) Praying for the Saviour to come.

Peroration: My Brethren, behold the marvelous offering of Mary. See her advance in wisdom, and age, and grace. She earned that increase by her prayer and self-denial. The grace she received in the Temple prepared her for the divine maternity. May she adopt us as her children, and make us conformable to her Divine Son.

4. THE ANNUNCIATION OF MARY

Exordium: "There are young maidens without number: one is my perfect one." (Cant. 6/8.) My Brethren, when the time arrived for God to become man, the perfect maiden of Nazareth said in answer to the angel's message: "Behold, the handmaid of the Lord: be it done to me according to thy word." How strikingly are the words of the Saviour fulfilled: "Whosoever shall exalt himself shall be humbled; and he that shall humble himself shall be exalted." (Matt. 23/12.)

I. *Mary humbled herself profoundly.*

1. Considering herself most vile, Mary prayed to become the maid of the Saviour's mother.

2. She was troubled by the angel's words, and had to be consoled by him.

3. Then she humbly consented: "Behold the handmaid of the Lord: be it done to me according to thy word."

II. *God honored Mary sublimely.*

1. The Virgin Mother of God is in a rank above all angels and saints.

2. Next to the hypostatic union is the union between Jesus and Mary.

3. The dignity of Mother of God is infinite in its kind. (St. Thomas.)

4. God created and preserved the world that He might make Mary His Mother. (St. Alphonsus.)

5. "He that is mighty hath done great things to me."

Peroration: My Brethren, admire the profound humility of the Virgin Maiden, and the sublime dignity of the Virgin Mother. Congratulate Our Lady on being found worthy to become the mother of our Redeemer. O Mary, teach us by thy humility to find favor with the Lord, so that, rejoicing in thy divine maternity, we may profit by the fruits of the redemption through Christ our Lord, Amen.

5. THE VISITATION OF MARY

Exordium: After Mary had learned from the angel that her cousin Elizabeth was soon to become the mother of John the Baptist, she hastened to Hebron to visit her. At her salutation Elizabeth was filled with the Holy Ghost, her infant was cleansed from original sin, and Zachary was endowed with the gift of prophecy. On account of these signal favors, the Visitation is called the Feast of our Lady of Graces, and—

I. *Mary, the treasurer of grace.*

1. She distributed the first graces of the Redemption at Hebron.
2. She dispenses all graces of the Redemption to her spiritual children.
3. She is rightly called the treasurer of grace, the dispenser of mercy.
4. "Fear not, Mary, thou hast found grace with the Lord."
5. God's plan is that as Mary gave us Jesus, she should bring us to God.

II. *Mary is anxious to give grace.*

1. "He that shall find me shall find life, and shall have salvation from the Lord." (Prov. 8/35.)

2. "With me are riches that I enrich them that love me." (Prov. 8/18.)

3. As Mary blessed the family of Elizabeth, so is she anxious to help us.

4. As Queen of Heaven, Mary is more powerful than when on earth.

5. A prayer, seconded by Mary is always heard.

6. "Let us go with confidence to the throne of grace, that we may obtain mercy, and find grace in seasonable aid." (Hebr. 4/16.)

Peroration: My Brethren, behold Mary dispensing the merits of the Saviour, whom she had just conceived of the Holy Ghost. Those merits are infinite. Mary is most anxious to bestow them upon you. Have recourse to her with childlike devotion, and you will obtain mercy and find grace in seasonable aid.

6. THE PURIFICATION OF MARY

Exordium: My Brethren, next to the sacrifice of Jesus Christ, is the sacrifice which Mary began this day. When she presented her Infant in the temple according to the Law, she renounced her maternal right to Him, and offered Him to the heavenly Father to die for the salvation of mankind. This sacrifice of Mary was:

I. *A sacrifice of renunciation.*

1. Mary renounced her right to Him who was dearer to her than life.

2. When the Father demanded it, she said: "Not my will but Thine be done!"

3. Other martyrs suffered in their bodies; Mary suffered in her soul.

4. She suffered this martyrdom daily till she consummated it on Calvary.

II. *A sacrifice of compassion.*

1. The sufferings of Jesus were daily before her.

2. They were intensified by the animosity of His enemies.

3. She suffered in her heart all that Jesus endured in His Passion.

4. She was powerless to relieve Jesus in His suffering.

5. As she stood beneath the Cross, she knew that her pains intensified those of Jesus.

III. *A sacrifice of oblation.*

1. A spirit of oblation actuated Jesus and Mary during life.

2. On Calvary this sacrifice of oblation united them in God.

3. Mary's sacrifice was consummated when the sword of sorrow pierced her heart.

4. Thus, when Jesus atoned for us, Mary earned the right to apply His merits to us.

Peroration: My Brethren, behold the sacrifice

that Mary made to give us spiritual life. She suffered more than all the martyrs. Show your sympathy to her by treasuring the life of grace. Show your gratitude by loving her Divine Son. Then she will cheerfully apply His merits to your daily life.

7. THE DEATH OF MARY

Exordium: For mankind death is a penalty of original sin. Though Mary had never been defiled by sin, God willed that she should die in conformity to the example of her Divine Son. If the death of His Saints is precious in the sight of the Lord, how holy must have been the death of Mary! It was:

I. *Peaceful.*

1. After a life of perfect detachment:
   (a) Her humility had avoided all honors.
   (b) Her poverty had distributed riches to the poor.
   (c) Her one pleasure had been to do the will of God.
2. Mary had no remorse:
   (a) For sin,
   (b) For good undone,
   (c) For grace or inspirations neglected.
3. Mary had accumulated an immense treasury of merit:
   (a) By her heroic virtues,

(b) By the sacrifice of her Son,
(c) By the consecration of her life to the cause of the Redemption.

II. *Precious.*

1. After longing for union with God, Mary was told by Gabriel to prepare for death.

2. Mary then took affectionate leave of the Apostles.

3. Jesus came to assist her and gave her the Viaticum.

4. Mary said: "My Son, into thy hands I commend my spirit."

5. An angelic choir was heard welcoming her to Paradise.

Peroration: After a holy life, Mary died a holy death. Congratulate her on her signal victory. Follow her in spirit to Heaven and beg her to deliver you from all attachments that do not lead to God, and to sacrifice in the service of God. If you do this during life, Mary will assist you at death, as she does all her clients, and conduct you in triumph to Paradise.

8. THE ASSUMPTION OF MARY

Exordium: My Brethren, holy Church invites us to rejoice in the Lord, while celebrating the Assumption of the Blessed Virgin Mary. To prepare ourselves for this spirit we will consider:

I. *Mary's triumphal entry into Heaven.*

1. Behold Jesus with the angels and Saints come to welcome Mary.

(a) On the third day after her death Jesus restored his mother to life, even as He rose on the third day.

(b) "Arise, make haste, my love, my beautiful one, and come." (Cant. 2/10.)

(c) "Come from Libanus my spouse, come, thou shalt be crowned." (Cant. 4/8.)

2. "Who is this that cometh up from the desert, flowing with delights, leaning on her beloved?" (Cant. 8/5) sang the angels as they entered Heaven.

3. "Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people," replied the Saints, as they thanked Mary for the Saviour.

4. Kneeling in adoration before the Blessed Trinity, Mary was then crowned with the power of the Father, with the wisdom of the Son, and with the love of the Holy Ghost, and declared Queen of Heaven and earth.

II. *Mary's throne in Heaven.*

1. Above all angels and Saints, next to her Son, Mary is enthroned.

2. There she can have no regrets; the Saints might regret much.

3. Mary surpassed all in virtue; the Saints excelled in particular virtues.

4. "The queen stood on the right hand in gilded clothing, surrounded with variety." (Ps. 44/10.)

5. Next to the Beatific Vision, the angels and Saints rejoice in seeing Mary.

Peroration: With St. Peter on Thabor we might exclaim: "Lord, it is good for us to be here!" We rejoice with Mary over her well-earned reward. We also rejoice because she is still with us in affection, in knowledge, and in power. She has gone before us as an example of every virtue. With confidence in her maternal solicitude, let us follow in her footsteps. Protected and guided by Mary, we shall prove our fidelity to her Divine Son and merit a share in the rejoicing of Heaven.

9. DEVOTION TO MARY

Exordium: My Brethren, holy Church teaches that devotion to Mary is morally necessary to salvation. By devotion to Mary we mean a reverential love for the Mother of God, which prompts us to honor her in a special manner, implore her maternal protection and help in the temptations and trials of life. Consider:

I. *The foundation of this devotion.*

1. God filled Mary with grace for the sanctification of mankind.

2. By sacrificing her Son for the love of us, Mary became our spiritual mother.

3. On Calvary Jesus atoned for us and Mary merited to apply His merits to us.

4. In Heaven, Mary is the dispenser of grace and mercy for mankind.

5. In Heaven, Mary is all-powerful by her prayers, even as God is by nature.

6. God wills that we be brought to Him through Mary.

II. *The practice of this devotion.*

1. It must be prompted by filial piety and practised with confidence.

2. When habitual, it becomes a part of our religion.

3. Not all pious practices are suited to every Catholic.

4. Every one ought to salute Mary with three Hail Marys morning and night to invoke her aid in time of temptation.

5. Devout clients of Mary wear her Scapular as a badge of love and consecration, and honor her with the recitation of the Rosary.

Peroration: My Brethren, the fruit of our novena should be a permanent increase of love for Mary. During these exercises we have learned to know this vessel of election better, and the great sacrifice she made for us while on earth. Now that she is in Heaven, Mary knows our wants better, and is most

anxious to help us. To know Mary is to love her. To love Mary is to serve her. We will in conclusion publicly profess ourselves as Mary's clients by an act of consecration. . . .

III. NOVENA ON SOME PREROGATIVES OF MARY

1. MARY IS THE MOTHER OF GOD

Exordium: "And on the woman's head there was a crown of twelve stars." (Apoc. 12/1.) My Brethren, the brightest jewel in Mary's diadem of glory is her maternity, all other prerogatives are subordinate to this. Let us see that:

I. *Her divine maternity distinguishes Mary* from all other creatures.

1. From all eternity God decreed to repair the fall of man through Christ.

2. To be of Adam's race, Christ needed a human mother.

3. He made Mary a worthy mother of the Redeemer.

4. Her greatest honor is to be the mother of God.

5. Holy Church reminds us thrice daily of the Incarnation.

6. The Angelical Salutation is the foundation of all devotion.

7. St. Alphonsus saluted Mary with a "Hail Mary" whenever he heard the clock strike.

II. *Her divine maternity unites Mary intimately to God.*

1. God the Father shares His prerogatives with Mary.
   (a) Both can say: "My Son, this day have I begotten Thee." (Ps. 2/7.)
   (b) The Father is honored when we honor Mary as the mother of God.
   (c) Mary's prayer is more acceptable to Him than that of all other creatures.
   (d) The Father extends the benefits of His providence to us through Mary.
2. God the Son esteemed Mary as His mother.
   (a) He loved and obeyed her with the greatest devotion.
   (b) He made her share in the work of the Redemption.
   (c) He made her share in His triumph and glory;
   (d) Mary is nearer to Her Son than all other creatures.
3. From all eternity the Holy Ghost esteemed Mary as His spouse.
   (a) He prepared her for maternity by a fulness of grace and
   (b) By increasing her capacity and His grace every moment of her life.
   (c) He made Mary the dispenser of grace and mercy to mankind.

Peroration: The dignity of mother of God places

Mary next to the humanity of her Son in Heaven. The angels and Saints honor her as their queen. We can do more; we can honor her as our spiritual mother. Have you in the past loved and esteemed her as such? During this holy novena renew your fidelity and devotion to her who is the Mother of Perpetual Help.

2. MARY'S IMMACULATE CONCEPTION

Exordium: My Brethren, to prepare Mary for her dignity as mother of God, God bestowed three other prerogatives upon her. The first of these three was her Immaculate Conception. Mary was conceived:

I. *Free from the stain of original sin.*

1. The sin of Adam was both personal and a sin of the human race.
   (a) As the head of the human race Adam received the grace of original justice.
   (b) This grace he was to pass on to his descendants,
   (c) Having sinned, the stain of original sin is handed down by generation.
   (d) God exempted Mary from incurring the stain of original sin.
2. Mary's soul was created in the friendship of God.

II. *Free from the effects of original sin.*

1. Free from the darkness of mind.
   (a) Mary possessed the brightest mind of any human being.
   (b) Her mind was, besides, enlightened by grace.
2. Mary was free from weakness of will.
   (a) Where other wills incline to evil, Mary's inclined to God.
   (b) Mary's unusual strength of will was strengthened by grace.
3. Free from inclination to evil, she inclined to God.
   (a) The inclination to evil causes "the flesh to lust against the spirit."
   (b) Others incline to evil until death and
   (c) Find difficulty in serving God till death.
   (d) Mary's inclination to God was strengthened by grace.

III. *Mary was pure in the sight of God.*

1. Job said that "not even the heavens are pure in God's sight." (Job. 15/15.)
2. To Mary the Holy Ghost said: "There is no spot in thee." (Cant. 4/7.)
3. As Mary surpassed all other creatures in destiny, so also in purity.

Peroration: Congratulate Mary on being "our tainted nature's solitary boast." Rejoice with her.

Thank God for her, and for having given us so pure a mother. Consecrate your hearts to Mary, that she may aid you to avoid sin and its effects and you may grow in the love of God.

3. MARY'S FREEDOM FROM ACTUAL SIN

Exordium: My Brethren, to make Mary a worthy mother of God, she was not only preserved from original sin, but also from all actual sin. This is Mary's third prerogative. This freedom from sin was effected by God in answer to Mary's vigilance, prayer, and penance. Let us see that:

I. *The honor of the Blessed Trinity required it.*

1. The Heavenly Father could not have loved Mary as He did if she had sinned.
   (a) "I would rather see you dead than that you had committed sin," said Queen Blanche to her son, aged six.
   (b) God hates sin above all things.
   (c) He could not tolerate it in the special vocation of Mary.
   (d) He could not have it in her life work.
2. God the Son could not tolerate sin in her who was to be His mother.
   (a) He preredeemed her, and did it perfectly.
   (b) His own honor as Redeemer required it.
   (c) His reverence for His mother required it.

3. The Holy Ghost could not permit Mary to sin.
   (a) Like the Ark of the Covenant, Mary had to be incorruptible.
   (b) She was the tabernacle in which the Holy Ghost effected the Incarnation.
   (c) That new Ark of the Covenant should remain incorruptible.
   (d) St. Juliana fainted when she heard a sin mentioned; Mary was purity itself.

II. *Mary's own honor required it.*

1. As the daughter of the heavenly Father, Mary turned from all temptation.
   (a) St. Alphonsus teaches that Mary had the use of reason from her conception,
   (b) That she turned to God at once with her whole heart and soul.
   (c) And that she clung to God throughout her life.
2. As the mother of God the Son, Mary avoided every occasion of sin.
   (a) At the age of three she retired into the Temple.
   (b) After her espousals she retired to her home at Nazareth.
   (c) She never left either place unless the glory of God or the good of her neighbor required it.
3. As the spouse of the Holy Ghost, Mary used the means of grace.

(a) Her whole life was spent in prayer, meditation, and contemplation.
(b) In the Temple she spent hours in pious reading and devotion.
(c) Thirty-three years she spent in intimate union with Jesus Christ.
(d) After our Lord's Ascension she received Communion from St. John.

Peroration: By coöperation with grace Mary persevered free from sin. If we are to follow her example, we must turn to God with a fixed resolution to avoid sin and its occasions. If then we pray to her for light and guidance, we shall repent of our faults and have the opportunity and the grace to do the good which God expects of us.

4. MARY'S PLENITUDE OF GRACE

Exordium: "Hail full of grace." (Luke 1/28.) My Brethren, whatever grace was given to others, was given to Mary in its fulness. (Raymond Jordan.) The plenitude of grace is Mary's fourth prerogative. Let us see:

I. *How God favors persons.*

1. The heathen gods were supposed to grant material favors.

2. God encouraged the Israelites to fidelity by promise of temporal favors.

3. Our Saviour urged spiritual treasures: "Lay up treasures in Heaven." (Matt. 4/20.)

4. The Holy Spirit gives opportunity and grace, effects virtue, crowns merit.

5. Some Christians are spiritual in theory and pagan in practice.

II. *How God favors Mary.*

1. He had planned her life minutely as the mother of the Redeemer.
   (a) This plan God gradually revealed to Mary as it developed.
   (b) By the special dispensations of His providence God gave her the opportunity of filling in the details of this plan according to His will.
2. He gave her the fulness of grace.
   (a) For her personal sanctification and for the salvation of the world.
   (b) This fulness of grace at Mary's conception was according to her capacity.
   (c) As Mary increased her capacity by every act of virtue, grace increased.
   (d) St. Alphonsus says that every grace that is used is doubled in reward.
3. Mary grew in virtue and merit.
   (a) By her perfect concentration on the will of God.
   (b) By her fidelity in coöperating with grace.
   (c) By her persevering efforts to do the will of God perfectly.

(d) God was accustomed to walk with Adam and Eve (Gen. 13/8), but He filled Mary with grace.

(e) Deceived by the splendor of an angel, St. John thought him God. (Apoc. 9/10.)

(f) Mary's fulness of grace made her surpass all angels and Saints in splendor.

Peroration: Mary's grace is greater, her virtue more heroic, her merit more plenteous than that of all the angels and Saints. If you are children of Mary, "seek the things that are above, mind the things that are above, not the things that are upon earth." (Col. 3/1–2.) In seeking temporal favors, subordinate them to your spiritual good. Thus Mary will be pleased always to prove herself your Mother of Perpetual Help.

5. MARY'S PART IN THE REDEMPTION OF MANKIND

Exordium: "She was the mother of all the living." (Gen. 3/20.) Eve is our mother in the order of nature, while Mary is our spiritual mother. As Eve coöperated in the fall of mankind, so Mary cooperated in our Redemption. Mary's coöperation in the work of the Redemption is her fifth prerogative. Consider that:

I. *Mary freely assumed her part in the work of the Redemption.*

1. She freely became the mother of the Redeemer.
   (a) She knew that the work of the Redemption required great sacrifice from her and from her Son.
   (b) She knew that God made this work depend on her consent.
   (c) She generously said: "Behold the handmaid of the Lord: be it done, to me according to thy word." (Luke 1/38.)
2. She freely offered her Infant in the temple for our Redemption.
   (a) By this sacrifice of the maternal right to her Son, Mary suffered more than death.
   (b) She offered her prayers and merits to make the Redemption effective.
   (c) She taught her Son to read the prophecies about Himself.

II. *Mary educated her Son for the work of the Redemption:*

1. Under her care Jesus grew up to manhood.
   (a) She fed Him that He could carry the Cross.
   (b) She daily prepared Him to make His sacrifice.
   (c) She taught Him to read the prophecies about Himself.
2. For thirty-three years the Passion and death of her Son were before her mind.
   (a) When she looked at His face she saw it

covered with blood, crowned with thorns.

(b) She saw His body torn with the cruel scourging.

(c) She saw His hands and feet fastened to the gibbet.

III. *Mary was with Jesus in His suffering and death.*

1. Humanly speaking, she could have freed Him before Pilate.

2. Consider her anguish during His scourging and crowning with thorns.

3. On Calvary every blow of the hammer re-echoed in her heart.

4. "There stood by the Cross of Jesus His Mother." (John 19/25.)

5. With His dying breath Jesus confided us to Mary's care.

Peroration: Behold how Mary became the mother of all the living. All this Mary generously endured to obtain for us the priceless boon of the Redemption. Needless to say, she has a mother's love for all of us. By devotion to her we permit her to nourish and educate us according to the example of her Son. Thus she proves herself our Mother of Perpetual Help.

6. MARY IS OUR MOTHER

Exordium: "I will not leave you orphans." (John 14/18.) Jesus recommended us to His Mother on

Calvary. On account of our sins He will be a more favorable Mediator when our petition is presented to Him by one dear to Him. The person dearest to Jesus is Mary. Consideration.

I. *Mary is our spiritual mother.*

1. We face a dreadful alternative that will be decided at death.
   (a) Before us is the difficult way of trials and suffering.
   (b) Around us is a world that either flatters or scorns us.
   (c) Within us is a fount of inordinate passions and inclinations.
   (d) Ever near is the "devil, like a roaring lion seeking whom he may devour."
   (e) Above us is the God of holiness, who will demand a strict account of us.
   (f) Spiritually we are weak like infants learning to walk.
   (g) Surely we need a mother's care; our natural cry is that of a child, "Mother!"

2. When Mary consented to the Incarnation, she consented to become our spiritual mother.
   (a) She conceived us in love and bore us in sorrow on Calvary. (St. Antoninus.) She conceived us in the spirit when she offered Jesus for us in the Temple.
   (b) She gave us life when the sword of sorrow pierced her soul on Calvary.

(c) Jesus recommended us to her with His dying breath.

II. *Mary has the qualities of a tender mother.*

1. Mary has a mother's compassion for her spiritual children.
   (a) She sympathizes with us in the labors and sufferings of life.
   (b) She is a "Mother of Mercy" to the repentant sinner.
   (c) She is the counsellor of the ignorant.
   (d) She is the help of the weak, our Mother of Perpetual Help.
2. Mary is able to help us in all our difficulties.
   (a) Her power is as extensive as her compassion.
   (b) As the Mother of the Saviour and His helper in the Redemption, she is all-powerful by her prayer.
   (c) At Cana she obtained a miracle; now that she has been rewarded in Heaven, she is even more powerful.

Peroration: Mary loves us with all the affection of her noble heart. Do we reciprocate this love? Think fondly of her? Seek to please her? Let us thank God for having given us this mother, and thank her for her past favors. As she is more anxious to help us than we are to receive her aid, let us go to her with confidence. She is our devoted Mother of Perpetual Help.

7. MARY, THE DISPENSER OF GRACE

Exordium: "In me is all grace of the way and of the truth." (Eccl. 24/25.) My Brethren, as a reward for her share in the work of the Redemption Mary was made the treasurer of Christ's merits and the dispenser of grace to mankind. This is her seventh prerogative. Consider that:

I. *The practice of the Church, guided by the Holy Ghost.*

1. Holy Church calls Mary "Gate of heaven, our life, our sweetness, and our hope."
   (a) Mary gave us spiritual life by giving us Jesus.
   (b) She nourishes us in the spiritual life by dispensing grace to us.
   (c) Thus she becomes our hope and the gate of Heaven.
2. God ordained that, as we received Jesus through Mary, she is to bring us to Him.
   (a) Mary brings us to God by the special dispensations of Providence.
   (b) Mary strengthens us on the way by nourishing us with Jesus.
   (c) The sanctification of mankind is the application of the Redemption.

II. *Hence, we must realize that:*

1. Mary's intercession is morally necessary for our salvation.
   (a) God can help us but ordinarily will not without her mediation.
   (b) Other Saints help us through Mary's mediation.
   (c) Mary therefore occupies an essential place in the Catholic religion.
2. Satan fears devotion to Mary and does all he can to destroy it.
   (a) He ever lies "in wait for her heel." (Gen. 3/15.)
   (b) He seeks to cut off the supply of grace by turning souls away from Mary.
   (c) Even as Holofernes sought to cut off the water supply of Bethulia. (Judith 7/6.)
   (d) And as Judith overcame Holofernes, so Mary crushes Satan.
3. Devotion to Mary is necessary to salvation.
   (a) She is our mediator with Christ, as her Son is our Mediator with God.
   (b) Her love for us inspires us with childlike confidence.
   (c) We manifest a tender devotion to Mary by going to her in all our needs.
   (d) Under her protection we shall be safe as Columbus was in the "Santa Maria."

Peroration: As Mary became our mother by cooperating in the work of the Redemption, so she proves herself a mother by applying the fruits of the Redemption to us. And as the merits of Christ

are infinite, she dispenses her favors with a lavish hand. Go to her in all your wants. She is your Mother of Perpetual Help.

8. MARY, QUEEN OF HEAVEN

Exordium: "Mary hath chosen the best part, which shall not be taken away from her." (Luke 10/42.) My Brethren, we have seen the sacrifices which Mary made for the love of God and of mankind. Upon her Assumption into Heaven, she was crowned as Queen of Angels and Saints.

Mary is Queen of Heaven:

I. *By her glory, in which she surpasses all the angels and Saints.*

1. The glory of Heaven is the reward for temporal merit.
   (a) Grace is given us to do God's will.
   (b) Merit is the result of fidelity in coöperating with grace.
2. Mary received the fulness of grace as mother of God.
   (a) To fit her for her divine maternity.
   (b) To enable her to coöperate perfectly with grace.
3. Mary alone coöperated perfectly with grace.
   (a) Every moment of her life.

(b) With all her strength—vision of St. John. (Apoc. 12/1.)

II. *By her happiness Mary surpasses all the angels and Saints.*

1. The human heart craves for happiness.
   (a) God alone can satisfy this craving perfectly in Heaven.
   (b) Our capacity for happiness there will be proportionate to our fidelity in following our vocation.
   (c) Mary followed her sublime vocation perfectly.
2. Mary's happiness is most exalted.
   (a) The angels and the Saints are the servants of God.
   (b) Mary is the mother of God.
   (c) Mary's happiness is proportionately greater.

III. *By her power Mary surpasses all creatures.*

1. By her fidelity as a creature, Mary has received power over the angels and Saints.

2. By her fidelity as mother, Mary was made treasurer of Christ's merits.

3. For her fidelity as spouse of the Holy Ghost, Mary was made the dispenser of grace.

4. For coöperating in the Redemption, Mary became all-powerful by prayer.

Peroration: With the angels and Saints we re-

joice in Mary's glory, happiness, and power. Her triumph has been an inspiration to her clients. Follow her example by serving God faithfully in your state of life. Thus you will choose the best part. She is ever ready to prove herself your Mother of Perpetual Help by her prayer.

9. MARY, QUEEN OF THE EARTH

Exordium: My Brethren, the Assumption of our Blessed Lady is an occasion for all her clients to rejoice. We rejoice indeed that one of our race has been crowned Queen of Heaven. But we rejoice that Mary is likewise our queen on Earth. Let us therefore see:

I. *How Mary is queen of the earth.*

1. Mary is queen where her Son is king.
   (a) Jesus is king over the enemies of our salvation as conqueror.
   (b) Jesus is man's king as his redeemer.
2. Mary is queen:
   (a) Over the powers of hell, because she crushed the serpent's head.
   (b) Over the sinner as queen of grace and mercy.
   (c) Over the faithful by her love, power, and help in all their wants.

II. *How this queen is honored on Earth.*

1. Mary is the patroness of the Universal Church.
2. Every diocese has a church dedicated to her.
3. Every church has a shrine dedicated in her honor.
4. Many confraternities are established in her honor.
5. Millions wear the Scapular in her honor.
6. Every true Catholic invokes her aid frequently.
7. Many devout souls recite the Angelus and the Rosary.

III. *How we prove ourselves Mary's devoted subjects.*

1. By thanking Jesus for crowning Mary as our Queen.
2. By serving her with fidelity and devotion.
   (a) By avoiding sin and its voluntary occasions.
   (b) By loving her as her devoted subjects.
   (c) By thanking her for her countless favors.
   (d) By having recourse to her in all our wants.
3. By publicly professing our devotion to her.
   (a) By receiving Holy Communion on her feasts.
   (b) By being faithful members of her confraternities.
   (c) By attending the May and October devotions.

Peroration: Mary is our peerless queen. Are we

devoted subjects? Through her aid we obtain the means of pleasing God by a virtuous life. We will close this novena by a public act of consecration to our Mother of Perpetual Help.

IV. A NOVENA ON THE VISION OF ST. JOHN

1. MARY, A SIGN OF DIVINE COMPASSION

Exordium: A great sign appeared in Heaven: a woman clothed with the sun, and the moon under her feet. We will consider this woman as Mary, who was given us by God as:

I. *A sign of divine benevolence.*

1. After the Deluge God made the rainbow a sign of His good will.

2. After original sin God pointed to Mary, who would triumph over Satan.

3. Veturia saved Rome from the anger of her son Coriolanus;

4. Mary sacrificed her Son to save us from the anger of God.

II. *A sign of divine munificence.*

1. All God's works are admirable. The Creation reveals God's goodness, wisdom, power and splendor.

2. The Redemption reveals God's holiness, justice, love, and mercy.

(a) "God so loved the world as to give His only begotten Son." (John 3/16.)
(b) Miracles abounded from the Incarnation to the Ascension.

3. Mary is the sign of divine mercy.
(a) Foretold in the Garden of Eden—"I will place enmity," etc. (Gen. 3/15.)
(b) The most perfect of creatures, pre-redeemed.
(c) She coöperated perfectly with God to give us new life.
(d) She was crowned Queen of Heaven and earth as her reward.

Peroration: My Brethren, behold the woman clothed with the sun—the sign of divine compassion. Thank God for all He did for Mary. In all trials turn to Mary. She will aid you to purify your souls, to triumph over temptation, to grow in the love and service of God, to attain eternal reward.

2. MARY, A PLEDGE OF ETERNAL SALVATION

Exordium: A great sign appeared in the heavens. Mary's throne is in Heaven. There she is next to her Son in power—a pledge of salvation to all who invoke her aid.

I. *Mary is queen of Heaven and earth.*

1. Countless angels are ready to execute her will.

2. As Mary refused God nothing on earth, so Jesus will refuse her nothing in Heaven.

3. Next to God, she is more interested in our salvation than we are.

4. She proved her interest in us by sacrificing her Son for us on the Cross.

II. *Mary has triumphed over Satan.*

1. Satan considers Mary a great obstacle to our enslavement.

2. He promotes heresies to dethrone her.

3. He inspired Iconoclasts to destroy her image.

4. But the invocation of her name will put Satan to flight.

III. *Mary triumphed over the world.*

1. In the past, agents of Satan robbed thousands of the true faith.

2. In the past, preachers and writers have tried to belittle Mary.

3. But Mary is superior to the blindness and ridicule of the world.

4. Her clients are more numerous to-day than ever before.

5. She loves her children who courageously profess their devotion to her.

Peroration: My Brethren, as "the great red dragon, having seven heads and ten horns" (Apoc. 12/3), was unable to destroy the woman described

by St. John in the Apocalypse, so the powers of hell are powerless before the Queen of Heaven and earth. If necessary, she will send a legion of angels to defend you in time of temptation. Thank God for having given her to you as a pledge of your salvation. By fidelity in her service prove yourselves worthy of her protection, and then you may rest secure in the sheltering influence of her love.

3. MARY, THE MOTHER OF THE LIVING

Exordium: A great sign appeared in the heavens: a woman. As the beginning of sin came from Eve (Eccl. 25/33), so the restoration of the spiritual life came through Mary. To Eve God said: "Thou shalt be under thy husband's power." Of Mary God said to Satan: "I will place enmity between thee and the woman: she shall crush thy head." (Gen. 3/1.)

I. *Degradation through Eve.*

1. By leading Adam into sin, Eve brought sin, misery, and death into the world.

2. In punishment Eve was degraded from a mate to a slave of man.

(a) With the exception of the Israelites, all nations held woman in bondage.

(b) The Mohammedans even deny that women have immortal souls.

3. Everywhere the curse of original sin rested more on woman than on man.

II. *Restoration through Mary.*

1. By her humble prayer Mary brought God from heaven to earth.

2. The Son of God assumed human nature of Mary to reconcile mankind to God.

3. By saying: "Behold, the handmaid of the Lord: be it done to me according to Thy word," Mary repaired the evil done by Eve, and made woman the equal of man again.

4. By sacrificing her maternal right to Jesus, Mary gave us spiritual life and became the true mother of all the living.

Peroration: My Brethren, as we owe our natural life to Eve, so we owe our spiritual life to Mary. We can never thank God sufficiently for having given us Mary as the mother of our spiritual life. The most acceptable way to show our gratitude to Mary is by filial love and service. If we do this, Mary will nourish us in the spiritual life and conduct us to God.

4. MARY, THE MODEL OF VIRTUE

Exordium: There appeared in the heavens a woman. The first Eve scandalized all her children by yielding to the influence of the serpent. Mary, the

second Eve, edified mankind by the lustre of her virtue.

I. *Model of faith.*

1. Eve believed the serpent's assurance that she would become like to God by disobedience.

2. Mary believed she would become the Mother of God by obeying Him.

3. Jesus wrought miracles to confirm the faith of the Apostles, not the faith of Mary.

4. Desiring only God, she found Him at Nazareth, in Bethlehem, and on Calvary.

II. *Model of Charity.*

1. In her selfishness Eve thought only of herself, and led Adam into sin.

2. In her charity Mary sacrificed herself for others.

(a) She went in haste to visit Elizabeth (Luke 1/39).

(b) At Cana she begged a miracle of Jesus to save the couple embarrassment.

(c) On Calvary she sacrificed her Son to give us spiritual life.

III. *Model of patience.*

1. Eve became impatient of the fulfilment of God's promise and plunged the human race into misery.

2. Mary by her patient sacrifice gave mankind lasting blessing.

(a) This sacrifice began in the Temple and ended on Calvary.

(b) Mary stood beneath the Cross when the sword of sorrow pierced her soul.

(c) By her patient conformity to God's will Mary proved her love for God and for us, and merited to become the Queen of Heaven.

Peroration: My Brethren, Mary repaired the fault of Eve. Viewing life in the light of faith, she sacrificed herself to serve God and mankind and patiently endured in her life of sacrifice to the end. Admire this model of virtue. Learn the secret from her. Beg her to sustain you in the hour of trial, that you may prove yourself worthy of her Son.

5. MARY, THE MASTERPIECE OF GOD

Exordium: A woman clothed with the sun. (Apoc. 12/1.) As the sun surpasses the planets in splendor, so Mary surpasses all other creatures in perfection. God predestined Mary to become the mother of His Son, and enriched her with every blessing.

I. *Singularly enriched by God.*

1. Physically Jesus was the most perfect man, Mary the most perfect woman.

2. Mary was endowed with superior intelligence.

3. Mary was preserved from original sin, and its effects.

4. Mary was filled with grace and the gifts of the Holy Ghost.

II. *Made conformable to her Son.*

1. She sought only the glory of God and the welfare of mankind.
2. She was actuated only by the love of God.
3. She sought only the holy will of God.
4. In doing God's will she made the greatest sacrifice next to Jesus.

III. *Next to Jesus in glory.*

1. In Heaven Mary surpasses the angels and Saints in glory.
2. In Heaven Mary dispenses grace to mankind.
   (a) God makes known our wants to her.
   (b) Mary is concerned about the happiness of all on earth.
   (c) Jesus will refuse her nothing, as she gave her all to Him.
   (d) God wills that mankind should be brought to Him by Mary.

Peroration: My Brethren, give thanks to God for the honor He has conferred upon Mary. Congratulate Mary on her coöperation with grace and on her present glory. Resolve to follow her example. In doubt, seek her counsel, in temptation, invoke her help. Cultivate a childlike confidence in her during life, so that you may share her glory in eternity.

6. MARY, MOTHER OF DIVINE MERCY

Exordium: A woman clothed with the sun. (Apoc. 12/1.) Mary is clothed with the sun of divine mercy to enlighten, find life, and obtain perseverance for all her clients,—as a reward for her part in the work of the Redemption.

I. *Mary is clothed with divine light:*

1. In which she perceives the temptations and prayers of her clients.
2. By which she dispels the mists of doubt from their minds.
3. By which she goes before them in the lustre of her virtue.
4. By which she stimulates and vivifies their spiritual growth.

II. *Mary is clothed with divine power:*

1. Which makes the demons tremble at the sound of her name.
2. Which the angels love to obey.
3. Which extends to her clients:
   (a) The dispensations of Providence.
   (b) Special divine aid.

III. *Mary clothed with divine compassion.*

1. Which enables her to obtain conversion for the greatest sinners;

2. Which enables her to protect the converted sinner against relapse;

3. Which fills the soul with humility, penance, and gratitude;

4. Which prompts the soul to make up for past infidelity.

5. "His mercies are from generation to generation to those who fear Him."

Peroration: My Brethren, this Mother of Divine Mercy cures the ulcers of sin, puts the demons to flight, enlightens, guards and guides on the journey of life. In her service we travel in the sunshine of her light. Away from her we grope our way in the darkness of ignorance and vice. Thank God for having given her to us as a pledge of divine compassion. Resolve to love and serve her with a grateful heart.

7. THE CONSTANCY OF MARY

Exordium: A woman with the moon under her feet. (Apoc. 12/1.) The moon is a symbol of change. Mary has the moon under her feet to denote her triumph over human inconstancy. Consider:

I. *The constancy of Mary on earth.*

1. The fickleness of human nature is symbolized by the moon.

2. Mary was actuated by reason enlightened by faith.

3. Mary proved herself daily the devoted daughter of God the Father.

4. Mary proved herself daily the worthy mother of God the Son.

5. Mary proved herself daily the zealous spouse of the Holy Ghost.

6. Mary sacrificed herself daily for the welfare of mankind.

II. *The constancy of Mary in Heaven.*

1. In Heaven, Mary loves God with her whole heart and soul.

2. In Heaven, Mary is the rewarder of the angels and Saints.

3. In Heaven, Mary is the consolation of the poor souls in Purgatory.

4. In Heaven, Mary is the joy of devoted souls on earth.

5. In Heaven, Mary is the refuge of contrite souls.

6. In Heaven, Mary protects the innocent on earth.

7. In Heaven, Mary is the strength of the dying on earth.

Peroration: My Brethren, as Mary was strong in faith, true in love, and generous in sacrifice while on earth, so she is devoted in love and mercy in Heaven. She knows the fickleness of our nature, the flattery

and the scorn of the world, and the temptations of hell. By placing ourselves under her protection, and imitating her example, we shall have the peace which the world cannot give on earth, and by her be conducted to Heaven.

8. MARY, OUR MEDIATRIX WITH GOD

Exordium: "A woman, clothed with the sun, with the moon under her feet." (Apoc. 12/1.) As the moon reflects the light of the sun and illumines the night, so Mary receives her splendor from God and benefits us on our earthly pilgrimage. By continuing this comparison, we find that:

I. *The moon symbolizes Mary's perfection.*

1. As the moon surpasses the stars in luster, so Mary surpasses the angels and Saints in grace, merit, and glory.

2. As the light of the moon is reflected from the sun, so Mary's charm and beauty is a reflection of the perfections of God.

3. As the sun dazzles with its brightness, so the majesty of God may frighten a timid soul.

4. As the moon gives a soft mellow light, so the gentle charm of Mary encourages even the most timid to ask for mercy. Hence:

II. *The moon symbolizes Mary's influence on earth.*

1. When sin caused the sun of divine friendship

to set, Mary appeared on the horizon to give man hope:

(a) She will crush the serpent's head. (Gen.)

(b) A virgin shall come. (Is. 7/14.)

2. Even now the intercessory power of Mary encourages sinners to seek pardon through her.

3. In the night of trial and misfortunes the help of this mediatrix is most welcome to her clients.

4. The sympathy of this mother makes us realize that we are not orphans.

Peroration: My Brethren, as God became man through Mary, and used her help to effect the salvation of the world, so it is His pleasure that she should mediate between Him and mankind in the great work of sanctification. Thank God for this kind mother. Have recourse to her with childlike confidence. Place yourself unreservedly in her keeping, and she will conduct you to Jesus, the sun of light.

9. TRUE DEVOTION TO MARY

Exordium: "A woman clothed with the sun, with the moon under her feet, and crowned with twelve stars." (Apoc. 12/1.) This picture of our Lady inspires us with veneration and love for her and prompts us to practice true devotion to her.

I. *Foundation of true devotion.*

1. The conviction of the importance of our salvation.

2. The realization of the dangers to salvation.

3. The realization of the helplessness of our unaided strength.

4. The realization of Mary's relationship to God.

5. The realization of Mary's triumph over the enemies of our salvation.

6. The realization of her willingness to help us.

7. The resolution of doing what we can and to pray for all else.

II. *The qualities of this devotion.*

1. Confidence, which rests:
   (a) On the compassion and love of Mary;
   (b) On the goodness, love, mercy, and promises of God;
   (c) On Mary's office as mediatrix of grace.
2. Love, manifesting itself.
   (a) By our willingness to be helped;
   (b) By appreciation of favors expected;
   (c) By gratitude for past favors.
3. Perseverance in these dispositions during life.

III. *Manifestation of this devotion:*

1. By an act of consecration to Mary.

2. By fixed prayers, and ejaculations, three Hail Marys, the Rosary, etc.

3. By devout practices, such as wearing the Scapular, a medal, joining the Sodality, etc.

Peroration: My Brethren, God made Mary great, that she might be our mother of Perpetual Help. Thank God for the favors He has bestowed upon Mary. Though unworthy of this good mother, entrust yourself with childlike confidence to her guidance, and go to her in all your wants.

V. A NOVENA IN HONOR OF OUR MOTHER OF PERPETUAL HELP

1. THE SIGNIFICANCE OF THE IMAGE OF OUR MOTHER OF PERPETUAL HELP

Exordium: My Brethren, during the lapse of centuries artists have given us many edifying pictures of the Blessed Virgin Mary. Among these are representations of the Seven Sorrows of our Lady. The picture of Our Mother of Perpetual Help represents the first of these sorrows. We will make our Mother of Perpetual Help the subject of our meditations during this novena. We begin by studying the significance of that miraculous picture.

I. *The Mother.*

1. Her appearance.
   (a) Dressed in ancient Grecian costume. "Crown added in 1867."
   (b) She wears a look of sadness after offering Jesus for us.
   (c) A star on her forehead, to guide us to Heaven.

(d) A cross to remind us of her share in her Son's agony.

2. Her actions.
   (a) As mother of God she holds the Divine Infant in her power.
   (b) She shields Him from the vision of the instruments of torture.
   (c) She maintains an air of majesty and benevolence.

II. *The Infant.*

1. His appearance.
   (a) Represented as a boy to show his divine intelligence.
   (b) Suddenly frightened by instruments of the Passion.
   (c) Seeks the protection of His Mother.
2. His example.
   (a) Teaches us to have confidence in Mary.
   (b) Teaches us to have recourse to her in our wants.

III. *The Angels.*

1. The Angels' appearance.
   (a) Without feet, to remind us that they are angels.
   (b) With the instruments of the Passion.
   (c) Reminding Jesus and Mary of their sacrifice.
2. They teach us.

(a) The reality of the spirit world.
(b) That our life is a mystic way of the Cross.
(c) That Mary will protect us as she did her Infant.

Peroration: Mary's power and maternal solicitude have captivated many weary minds and hearts. That is one reason why she is called Mother of Perpetual Help. Are you like an orphan that needs a mother's love and help? Jesus teaches us to have recourse to her with childlike confidence. Come to her with all your wants and anxieties during this novena. Example of temporal and spiritual favors granted. Have confidence.

2. HISTORY OF THE PICTURE OF OUR MOTHER OF PERPETUAL HELP

Exordium: My Brethren, the persecutions of the first three centuries retarded the development of Christian art. The only sacred pictures produced during this period were those of the Triumphant Saviour and of Mary, the Great Intercessor. Soon after the establishment of peace, the Byzantine school of Christian art developed under the fostering influence of Church and State at Constantinople.

I. *Byzantine art.*

1. The style realistic.
(a) Gold background to indicate Heaven.

(b) Garments with gold markings—glory.
(c) Mother with child—divine maternity.
(d) Infant of four years—heavenly wisdom.
(e) Angels without feet—spirits.

2. Pictures of Mother and Infant multiplied only after condemnation of Nestorius in 432.

3. These pictures were used:
   (a) As a means of professing faith in homes, on the streets, in shrines;
   (b) As a means of converting barbarians, who could not understand the truth conveyed by pictures of the Triumphant Saviour.

4. Emperor Leo, the Isaurian, became an Iconoclast (726), opponent of all sacred images:
   (a) Out of envy of the Pope's influence.
   (b) He was an ignorant soldier and had Turkish advisers;
   (c) He hoped to placate the Turks and advance his empire.
   (d) The few images that escaped the Iconoclastic fury are highly prized by the faithful to this day. Among them is the picture of our Mother of Perpetual Help, painted by St. Luke.

II. *The new Byzantine art* was fostered by the Basilian Monks of Mt. Athos.

   (a) Its style was liturgical and symbolic, though it used a gold background.

(b) It was crippled by the Greek schism, which began in 876.

3. It was obscured by the Turkish conquest (11th to 15th century).

4. During this time refugees carried many art treasures to the West.

III. *The picture of our Mother of Perpetual Help* was brought to Rome in 1494. It probably belongs to the early Byzantine school, and dates from fifth to eighth century.

1. Mary appeared to the little girl of the owner and said: "I am the Mother of Perpetual Help. I wish my image venerated publicly in the church between St. John Lateran and St. Mary Major."

2. It was enthroned in St. Matthew's, March 27, 1499.

3. The church was destroyed by Napoleon in 1806. The picture was taken to the Augustinian Oratory.

4. Revealed by a lay brother in 1840, it was enthroned in St. Alphonsus in Rome, in 1866 and

5. Crowned by the Chapter of St. Peter's June 23, 1867.

6. Even reproductions of this picture have proven miraculous.

Peroration: This picture is one means used by Providence to stimulate faith and piety in our day. We are fortunate to possess a faithful copy. Make the novena with great confidence.

3. MARY IS OUR MOTHER OF PERPETUAL HELP

Exordium: My Brethren, in His discourse at the Last Supper our Saviour said to His disciples: "I will not leave you orphans." (John 14/18.) He has redeemed this pledge by abiding with us in the Blessed Sacrament, and by giving us His own Mother to be our Perpetual Help in the trials of life. Mary is indeed our Mother of Perpetual Help, because:

I. *She is best qualified to help us.*

1. On account of her influence with God the Father.
   - (a) He is the Creator of heaven and earth.
   - (b) He made Mary a worthy mother for His Son.
   - (c) He loves her more than all other creatures.
   - (d) She consecrated her life and sacrificed her right to her Son to do His will.

2. On account of her influence with her Son.
   - (a) All power is given to Him in Heaven and on earth.
   - (b) Mary refused her Son nothing during life.
   - (c) As His mother she refused Him nothing: He will refuse her nothing now.

3. On account of her influence with the Holy Spirit.

(a) Who preserved her from sin and filled her with grace.
(b) She coöperated with Him in doing God's will.
(c) He made her the dispenser of grace and mercy.

II. *She is most willing to help us.*

1. She is united to us by the tenderest bonds.
   (a) As a member of the human race she is interested in our welfare.
   (b) Like her Son she has "compassion on the multitude."
2. She possesses the fullness of charity.
   (a) She loves God above all things.
   (b) She proves this charity by her love and mercy to mankind.
3. She has a mother's love for every one of us.
   (a) She loves Jesus with her whole heart.
   (b) She sacrificed Jesus on Calvary to give us spiritual life.
   (c) She loves all of us as the mystic members of Christ.
   (d) Her Son recommended us to her with His dying breath: "Woman, behold thy Son."

Peroration: Mary is next to God, who had decreed that, as the Saviour came to us through Mary, we should come to Him through her. He knows our wants, she sympathizes with us. Especially during this holy novena is she anxious to bestow her favors

upon us. Ask for spiritual and temporal favors, ask for yourselves and for others. Above all, ask with confidence.

4. MARY, OUR PERPETUAL HELP IN PROSPERITY

Exordium: "O Lady, thou hast become our refuge, our aid in prosperity." (Verse 2, V. of Feast.) My Brethren, when Satan enslaved the world, Mary crushed his head by giving us a Redeemer. As mankind is reverting to heathenism, we need Mary's help to-day. As Mary remained true to God in prosperity, she is our model and help in prosperity. Prayer.

I. *Mary was true to God in prosperity:*

1. Worldly prosperity consists in position, riches, and the pleasures of life.
   (a) Some inherit this prosperity without any effort on their part.
   (b) Others attain it by concentration, good fortune, and effort.
   (c) Both seek happiness in the honors, riches, and pleasures of life.
   (d) Mary was of royal blood, an only child, and inherited a modest estate.
2. Dangers of worldly prosperity.
   (a) Ruthless injustice and hard-heartedness, sacrificing all to ambition.

(b) Self-indulgence, dissipation.
(c) The pride of life, independence of God, contempt for those less fortunate.
(d) Enmity, rivalry, ruin.

3. Mary's example in prosperity.
(a) The more God exalted her, the more she humbled herself.
(b) The greater her trials, the greater confidence and fidelity to God.
(c) Her daily life said: "What will it profit a man," etc. (Matt. 16/16.)

II. *Mary was true to mankind in prosperity.*

1. Mary led a simple mortified life in the Temple and at Nazareth.
2. Mary was indifferent to worldly honors.
3. As the steward of God's riches, she gave to the Temple and to the poor for God's sake.
4. In the spiritual order:
(a) Mary prayed for the salvation of the world.
(b) Mary sacrificed her maternal right to her Son to give us spiritual life.
(c) Mary used her influence for the happiness of others (at Cana).
(d) Mary guards her clients against excess, makes them charitable.

Peroration: By her example Mary proves herself a model for all blessed with prosperity. Without humility and charity we cannot be her devoted clients.

With these virtues we can convert earthly riches into heavenly treasures by cheerfully promoting the glory of God and the welfare of mankind. Ask Mary to be your Perpetual Help.

5. MARY, OUR PERPETUAL HELP IN TRIBULATION

Exordium: "O Lady, thou hast become our refuge and aid in tribulation." (Vesp.) My Brethren, an enlightened government and Christian charity may promote contentment, but they cannot transform this vale of tears into an earthly paradise. As the kind ministration of a mother soothes a child in affliction, so Mary soothes her children in the trials of life. She is our Perpetual Help in tribulation. Prayer.

I. *Mary enlightens us.*

1. Having embraced voluntary poverty, she labored hard all her days.

(a) Honest poverty is honorable in the sight of God.

(b) Honest poverty protects and purifies the soul and develops virtue.

(c) Honest labor must be sanctified by prayer.

2. Next to the sufferings of Jesus, Mary's affliction was most acute.

(a) Jesus said: "My yoke is sweet, and my burden light." (Matt. 11/30.)

(b) We must suffer to do penance, to practise virtue, to promote our love for God.

(c) Whom the Lord loveth, He chastiseth. (Hebr. 12/6.)

3. Mary lived a life of recollection and prayer.

(a) She spent twelve years in the temple, thirty years with Jesus, fifteen years praying for the Church.

(b) We should say our vocal prayers faithfully.

(c) We should direct all our actions to God by living interior lives.

II. *Mary cheers us.*

1. Her life teaches us that God's will should be done on earth as in Heaven.

2. That suffering thus endured merits great reward.

3. That life is short, the happiness of Heaven eternal and great.

III. *Mary helps in tribulation.*

1. She obtains peace of mind for us by increase in spirit of faith.

2. She obtains peace of mind for us by good conscience.

3. She is our light and guide in discovering our vocation.

4. She obtains peace and concord for us with others.

5. She obtains for bread-earners the means of supporting their dependents.

6. She obtains for the sick resignation and merit in suffering.

7. She often obtains for the sick improvement and health.

Peroration: Mary is indeed our refuge and aid in tribulation. Approach her with great confidence. She has a mother's love for all her children, and is all-powerful by her prayer with God.

6. MARY, PERPETUAL HELP OF THE CHRISTIAN FAMILY

Exordium: "Thy espousals, O Virgin Mother of God, proclaimed joy to the entire world." (2nd Ant. of Vesp.) Before the days of our Lady, family life had been degraded by the world. It is being degraded again by the pagan world in our day. In the Church, Mary is the Perpetual Help of the family. Prayer.

I. *In its establishment and life.*

1. Devotion to Mary prompts the establishment of a family according to God's law.

(a) Before their marriage Mary and Joseph had vowed virginity to God.

(b) God ordained the family to be a copy of the Blessed Trinity.

(c) His primary object is the propagation of the race. Increase and multiply. (Gen. 1/28.)

2. Devotion to Mary teaches that the family should be founded on love and fidelity.

(a) A permanent foundation—not passion, money, or other advantages.

(b) The virtue of love, not passion, is this foundation.

(c) Like that between Joseph, the just man, and Mary, the Mother of Jesus.

3. Devotion to Mary teaches persevering love and harmony in family life.

(a) Entered into by the free choice of the contracting parties—not by compulsion.

(b) Unless a natural love is strengthened by the blessings of religion, it wanes.

(c) Religion sustains mutual esteem, love, and sacrifice.

(d) It was thus that the espousals of Mary prolaimed joy to the entire world.

II. *Of the individual members of the family.*

1. Devotion to Mary enables the husband to do his duty by love, support, and example.

(a) She will give him courage. There stood by the Cross of Jesus, His mother.

(b) She will give him fidelity and perseverance. Mary lived for Joseph and Jesus.

2. Devotion to Mary makes the wife and mother a "helpmate."

(a) Before the days of Mary women were the slaves of men.

(b) She will teach a mother to be the visible guardian angel of her children.

3. Devotion to Mary enables the children to honor, love, and obey their parents.

(a) Before Mary became the mother of God, children had no rights.

(b) From Mary they learn to be pure and devoted Catholics.

(c) From Mary they learn their vocation and obtain grace to follow it.

Peroration: Indeed, Mary is the Perpetual Help of the family both by her example and by her influence with God. Without devotion to her the home deteriorates into a godless institution. To avoid this danger take Mary as your teacher and mother. Learn of her. Pray to her for light and guidance. Consecrate your home to her.

7. MARY, THE PERPETUAL HELP OF THE COMMUNITY

Exordium: "Obtain for us a safe pilgrimage that we may be united with thee in heaven." (Hymn of the Office of the B. V. Mary.) My Brethren, as children we learned that God made us to know, love, and serve Him in this life, and thereby merit to be with Him forever in Heaven. Religious indifference

and lax morals of some in our day tend to degrade them from children of God into mere human animals. In this emergency Mary proves herself the Perpetual Help of the community.

I. *By her strong and persevering faith.*

1. Mary had a strong faith.
   (a) Blessed art thou who hast believed (Luke 1/45), conceived by Holy Ghost.
   (b) Her child, "a sign that shall be contradicted." (Luke 2/34.)
   (c) She nobly endured the sword that pierced her soul on Calvary.
2. By her persevering faith.
   (a) When the disciples deserted Jesus, Mary remained with him.
   (b) When she stood beneath the cross of her dying Son, Mary believed Him God.
   (c) She never wavered in that faith throughout her life.
3. We must treasure our faith.
   (a) Without faith it is impossible to please God.
   (b) Let your light shine before men. (Matt. 5/16.)
   (c) Without faith the world would return to paganism.
4. In our day there is concerted action against faith and religion.

(a) The greatest enemies of faith are in Christian nations.
(b) In our land religious indifference is fostered by a godless education.
(c) Even among Catholics, some oppose the practice of faith.
(d) We certainly need Mary's help to live lives of faith.

II. *By the purity of her life.*

1. A pure life is essential to the service of God.
(a) Faith without works is dead. (Jas. 2/16.)
(b) The Commandments define the purity of private and social life.

2. The Decalogue is discarded by the slaves of the flesh and the world.
(a) The crime is to be *caught* in a dishonorable deed.
(b) Success is applauded,
(c) Virtue ridiculed.

3. Mary is our model of virtue.
(a) She sacrificed all for God and mankind.
(b) All generations have called her blessed. (Luke 1/48.)
(c) The faithful consider her their model and implore her aid.

Peroration: By her example and her personal influence Mary is the Perpetual Help of the community in living a life of faith, purity, and all good works.

8. MARY, THE PERPETUAL HELP OF THE DYING

Exordium: "Holy Mary, Mother of God, pray for us sinners now and at the hour of our death." My Brethren, "It is appointed unto man once to die." (Hebr. 9/27.) All fear death on account of its uncertainty and its consequences. "By sacrificing her Son for us on Calvary," says St. Alphonsus, "Mary merited to assist her clients to die a holy death."

I. *Mary aids her clients before death.*

1. She gives them a presentiment of approaching death.
   (a) As a punishment of sin, death is repugnant to human nature.
   (b) This presentiment is sometimes accompanied by illness, sometimes not.
2. She consoles her clients.
   (a) By enabling them to detach themselves from the world.
   (b) By enabling them to conform to the will of God.
   (c) By strengthening them to meet their judge.
3. She protects them against temptation.
   (a) Satan tempts them to impatience to despair and presumption.

(b) She increases their sorrow for sin and purpose of amendment.

(c) She increases their faith and confidence in God.

(d) She obtains for them the grace of final perseverance. (St. Alphonsus.)

II. *Mary aids her clients after death.*

1. She accompanies them to the Particular Judgment.
   (a) Death does not separate a spiritual mother and her children.
   (b) The Particular Judgment will take place wherever death overtakes us.
   (c) Mary's presence gives her clients much confidence.
2. She pleads for her clients. She will say:
   (a) It is true this soul has offended in many ways.
   (b) But this soul has repented and implored my aid:
   (c) This soul has been my faithful client in life and in death.
3. She intercedes for her clients:
   (a) "I offer my merits to make up for the imperfection of my client."
   (b) "I have refused my Son nothing during life."
   (c) "I beg to take my client with me to Heaven."

Peroration: Thanks to the influence of our

Mother of Perpetual Help the death of every true child of Mary will be sweet and consoling. Like a devoted mother she soothes the pains of the dying and protects them against temptation, obtains for them perfect sorrow and resignation to the divine will, accompanies them to judgment and conducts them to eternal happiness. Indeed, every true child of Mary may exclaim: "Death is swallowed up in victory. O Death, where is thy victory, O Death, where is thy sting?" (1 Cor. 15/55.)

9. THE CLIENTS OF OUR MOTHER OF PERPETUAL HELP

Exordium: "Let us rejoice in celebrating the maternity of the Blessed Virgin Mary." God gave us Mary as our spiritual mother. Holy Church invites us to rejoice in celebrating her maternity. As clients of our Mother of Perpetual Help we should:

I. *Honor Mary with interior reverence and affection.*

1. Esteem and love her as your mother,
   (a) Who gave you your spiritual life on Calvary;
   (b) To whom you were recommend by Jesus: "Woman behold thy son."
   (c) It is God's will that you be offered to Him by this mother.

(d) Rejoice to see her honored and loved by God and man.

2. Cultivate and instill a boundless confidence in her loving care.

(a) She knows what is best for you.

(b) She is more interested in your happiness than you are.

(c) She is all powerful by her influence with God.

3. Imitate her example.

(a) Seek the glory, the love, and the will of God in all things.

(b) Cultivate modesty, humility, and prayer.

II. *Honor Mary with exterior veneration and devotion.*

1. Recite approved prayers in her honor.

(a) Three Hail Marys in honor of her purity.

(b) The Angelus in honor of her maternity.

(c) The Rosary in her honor as queen of heaven and earth.

(d) Invoke her aid in danger and temptation.

2. Keep the feasts of Mary.

(a) Perform some act of devotion in her honor on Saturday.

(b) Attend Mass and receive the Sacraments on her feasts.

(c) Take part in the May and the October devotions.

3. Join her Confraternity.

(a) Wear the Scapular in her honor.

(b) Be a member of the Confraternity of our Mother of Perpetual Help.

(c) Induce others to become clients to Mary.

Peroration: God give us our Mother of Perpetual Help. She has a mother's love for all of us. To show our willingness to honor, love, and serve her, let us consecrate ourselves to her, and rejoice that we shall ever enjoy her Perpetual Help. Act of Consecration.

VI. A NOVENA ON MARY'S TRIUMPHS OVER ALL HERESIES

1. MARY'S TRIUMPH OVER PELAGIANISM

Exordium: My dear Brethren, a most interesting study is the life of the Blessed Mother of God in its bearing on the heresies of all times. Holy Church, addressing her on this subject, says: "Rejoice, O Virgin Mary, because thou alone hast crushed all heresies in the entire world." (Ant. 7, Office.) As children we learned how Mary triumphed over Satan, the author of all heresies, by giving mankind a Redeemer. During this novena we shall see how the life of our Lady is a refutation and condemnation of various heresies. The subject of our present consideration will be Pelagianism.

I. *Pelagius was an English monk of the sixth century.*

Instead of spending his life in study and prayer, Pelagius left his monastery and wandered over the then known world. To attract attention he then taught several false doctrines. His chief heresy consisted in denying original sin. Pelagianism was refuted by St. Augustine and St. Jerome, and con-

demned by several councils of the Church. In spite of these refutations and condemnation Pelagianism had an organized following during three centuries, and was later on taken up by some of the reformers of the sixteenth century.

II. *The Immaculate Conception is a refutation of Pelagianism.*

For Catholics the Immaculate Conception of our Lady is a refutation and condemnation of the Pelagian heresy.

1. To be a worthy mother of the Redeemer, Mary could never be the slave of Satan. Therefore:

2. God placed enmity between Satan and Mary. (Gen. 3/15.)

3. Mary's Immaculate Conception has always been believed.

4. It was solemnly defined as a dogma by Pope Pius IX.

Peroration: My Brethren, we Catholics of the United States are under the special protection of Mary Immaculate. As her dutiful children we should detest all error, treasure our faith, and prove our devotion to Our Lady by the innocence of our lives.

2. MARY'S TRIUMPH OVER GNOSTICISM

I. *Shortly after the death of the Beloved Disciple several false teachers arose.*

The first of these was Carpocrates of Alexandria. Among the errors taught by this heresiarch was the denial of grace as a necessary means for salvation. Carpocrates surrounded himself with a body of followers who laid claim to superior enlightment and education. On this account they were called Gnostics. As a religious system Gnosticism did not survive the second century. Its errors, however, have been adopted by individuals of succeeding ages. The most recent of these were condemned as Modernists in our day by Pope Pius X.

II. *Mary's fullness of grace is a refutation of Gnosticism.*

1. As creatures we are infinitely below the Creator, but by grace we are made the partakers of His divine nature.

2. Mary received a greater measure of grace in the beginning than all other creatures attained at the end of their lives.

3. Mary increased her capacity for grace by coöperating with it.

4. Gabriel saluted her as "full of grace."

5. Who can estimate Mary's increase in capacity and grace during her intimate union with the Son of God?

Peroration: My Brethren, the more we consider the sorrows, into which the pride of Satan has plunged wayward men, the more do we glory in Mary's triumph over all heresies. Let us thank God

for the priceless gift of the true faith. By fidelity in His service we, too, shall grow in grace, and increase our capacity for the enjoyment of the reward of Heaven.

3. MARY'S TRIUMPH OVER MACEDONIANISM

I. *My brethren, one of the most cruel heretics ever condemned by the Church was Macedonius.*

With the aid of the Arians, Macedonius usurped the metropolitan see of Constantinople during the fourth century. On the day of his installation his soldiers slaughtered 3,150 Catholics, who had assembled to witness the ceremony. He then had the lawful archbishop executed, and persecuted his followers in inhuman ways.

Macedonius taught that the Holy Ghost was not God. Though repeatedly condemned in plenary and general councils, vestiges of Macedonianism survived, and became the foundation of the Greek schism in the ninth century. In our day this is the recognized religion of Russia and the Balkan States.

II. *By becoming the spouse of the Holy Ghost, Mary refuted Macedonianism.*

1. Gabriel said: "The Holy Ghost shall come upon thee." (Luke 1/30–38.)

2. Jesus sent the Holy Ghost upon the Church.

3. He instituted Confirmation to give us the Holy Ghost.

Peroration: My Brethren, Mary was blessed because she believed the angel. In proportion as we submit to the influence of the Holy Spirit, we shall be blessed, grow in His spirit, do His work faithfully on earth, and thereby lay up a great reward in Heaven.

4. MARY'S TRIUMPH OVER NESTORIANISM

I. *My Brethren, another blasphemous heresy was originated by Nestorius in the fifth century.*

For some time after his ordination Nestorius championed the Catholic cause so zealously that he was regarded as a second John Chrysostom, and was therefore chosen to fill the important see of Constantinople. Unfortunately Nestorius disappointed his admirers. For shortly after his elevation he boldly denied the divinity of Jesus Christ and the divine maternity of our Blessed Lady. After much controversy and strife Nestorius and his heresy were publicly condemned by the General Council of Ephesus (432). Though his followers disappeared before the close of the century, his doctrine was taken up again by Dr. Mayhew, the founder of the Unitarians, in the eighteenth century.

II. *By becoming the mother of God Mary refuted Nestorianism.*

1. Gabriel said: The Holy One, who shall be born of thee, shall be called the Son of God. (Luke 1/35.)

2. When Nestorianism was condemned, the faithful cried out: "Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death."

3. Christ fulfilled the prophecies made about the Messias.

4. He wrought miracles, which God alone could perform.

5. He proved Himself a true prophet, when He predicted that the gates of hell would not prevail against His Church.

Peroration: My Brethren, with the faithful of Ephesus we give thanks to God for the sublime dignity He conferred on the human race by making Mary His mother. As Mary became the mother of God for our sake, let us frequently pray with the devout Ephesians: "Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death."

5. MARY'S TRIUMPH OVER MONOPHYSITISM

I. *My Brethren, one of the most zealous defenders of the faith against Nestorianism was Abbot Eutyches of Constantinople.*

Sixteen years after the condemnation of this heresy, Eutyches shocked his friends by boldly denying the sacred humanity of Jesus Christ. He grieved them more by persevering in this new heresy. When he proved obstinate, Eutyches was condemned by the Council of Jerusalem. By maintaining that there was only one nature in Christ, the teaching of Eutyches earned the name of the Monophysite heresy. During the sixth century the Monophysite heretics split into various sects, of which the Copts continue to our day.

II. *By giving Jesus Christ His human nature Mary refuted the Monophysite heresy.*

1. Gabriel said to her: "Thou shalt conceive in thy womb, and shalt bring forth a son." (Luke 1/31.)

2. A human nature was necessary for Christ to redeem us.

3. To protect the Infant Jesus from Herod, Mary and Joseph took Him to Egypt.

4. Upon their return the Child Jesus grew up at Nazareth.

5. Of the countless persons who saw Jesus, no one doubted His human nature.

6. Without a human nature Jesus could not have suffered and died.

Peroration: My Brethren, as we glory in our divine adoption as brethren of Christ, so we glory in being the children of Mary. Let us prove our affection for her by the fidelity with which we serve her

divine Son, that we may enjoy her constant protection on earth and share with her the glory of Heaven.

6. MARY'S TRIUMPH OVER BERENGARIANISM

I. My Brethren, during the first ten centuries of the Christian era perhaps every dogma of our faith, with the exception of the Real Presence of our Lord in the Blessed Sacrament, was denied by some heretic.

The first to deny the Real Presence was Berengarius, a Frenchman, who was born at the beginning of the eleventh century. After having been condemned by nine synods and councils, Berengarius finally retracted his errors, and died in communion with the Church. His teaching, however, was taken up by the Reformers of the sixteenth century, and thus handed down to our own day.

II. *By becoming the Mother of Jesus Christ, Mary refuted Berengarianism.*

1. God's work of necessity tends to perfection.
   (a) As the Emmanuel He dwelt among the Israelites.
   (b) As the Messias He lived on earth.
   (c) In the Real Presence He dwells in a most perfect manner with us.
2. Besides, Christ promised He would be with

His Church to the end of time; this He does in the Blessed Sacrament.

3. The Holy Eucharist:
   (a) Institution. Transubstantiation, Commission. Reservation.
   (b) To abide with us, to nourish our souls, to perpetuate the sacrifice of Calvary.

Peroration: My Brethren, the Blessed Sacrament is indeed the perfection of the Incarnation. By assuming human nature of Mary, Jesus was enabled to dwell among his own in Palestine. By means of the Blessed Sacrament He is enabled to dwell in every Catholic Church and chapel. This priceless blessing we owe to Mary's words: "Behold, the handmaid of the Lord: be it done to me according to thy word." No wonder, then, that holy Church prays: "O Lady of the Blessed Sacrament pray for us!"

7. MARY'S TRIUMPH OVER LUTHERANISM

I. My Brethren, when the so-called Reformers of the sixteenth century attempted to destroy Catholic faith and morality, Martin Luther went to the graveyard of Gnosticism in the second century for a false doctrine of justification by faith alone. He gave a bad example by breaking his monastic vows and by persuading a nun to leave her convent and

marry him. When he was excommunicated, Luther successfully urged the politicians of his day to confiscate the property of the Church. During the past four centuries the Lutheran Church has crumbled into twenty or more independent organizations.

II. *By performing good works Mary triumphed over Lutheranism.*

1. Of all creatures Mary alone always did God's will perfectly.
   (a) That is why she found favor with the Lord.
   (b) In all things she said: "Be it done," etc.
2. Some of Mary's good works are recorded in the Bible.
   (a) She paid a kind visit to Elizabeth. (Luke 1/41.)
   (b) She obeyed the civil law of Cæsar Augustus. (Luke 2/5.)
   (c) She complied with the law of Moses. (Luke 2/21; 2/42.)
   (d) She saved the Infant by her flight into Egypt. (Matt. 2/14.)
   (e) She asked Jesus to change water into wine. (John 2/3.)
   (f) She stood beneath the Cross of Jesus when His disciples abandoned Him. (John 19/25.)

Peroration: My Brethren, with St. James we profess that a faith without good works is dead. (Jas. 2/17.) By her good works Mary found grace, grew

in merit, and became a model of every virtue. By her good works she merited to become Queen of angels and Saints. Esteem her and the good works that made her great. By imitating her example we, too, shall find grace and be able to lay up treasures in Heaven.

8. MARY'S TRIUMPH OVER CALVINISM

I. My Brethren, the gloomiest reformer of the sixteenth century was John Calvin.

Calvin adopted the heresies which Pelagius had taught in the fifth century. He had Michael Servetus burnt at the stake for disagreeing with him. Calvin denied the forgiveness of sins, and maintained that God predestines some persons to Heaven and others to hell. This doctrine was adopted at first by the Presbyterians, Huguenots, and Congregationalists, and later on was accepted in a modified form by the Baptists, Quakers, Methodists, Unitarians, Universalists, and United Brethren.

II. *By sacrificing her Son for the Redemption of mankind, Mary triumphed over Calvinism.*

1. Mary consented to make this sacrifice when she said: "Be it done. . . ."

2. Mary made this sacrifice in anticipation when she offered her Infant in the temple to become the Redeemer of mankind.

3. Mary consummated this sacrifice on Calvary.
   (a) There the sword of sorrow pierced her soul.
   (b) In giving us spiritual life she became the Mother of Sorrows.
   (c) With Jeremias she could ask: "Oh, all ye that pass by the way. . . ."

4. Can any one doubt the mercy of God when he sees God dying on the Cross?

Peroration: My Brethren, next to the sacrifice of Jesus is the sacrifice of our Sorrowful Mother. As a reward for giving up her maternal right to her Son, Mary became the Refuge of Sinners, our Mother of Perpetual Help. Can she refuse to help us escape the bondage of sin, when she sacrificed her Son to make this possible? Especially when it is God's plan to give us grace through her who gave us the Redeemer? Mary is not invoked in vain.

9. MARY'S TRIUMPH OVER MODERNISM

I. My Brethren, when the saintly Pontiff Pius X condemned Modernism, he called it the genesis of all heresies.

By denying both truth and authority, Modernism adopted a principle that has been the source of all heresies in the past. By systematizing these errors and presenting them in a modern form, it appealed especially to those who ought to have been the

teachers of the faithful. The resurrection of the dead, one of the cardinal doctrines denied by the Modernists, had been denied by the rationalistic Sadducees in the days of our Saviour.

II. *By her bodily Assumption into heaven Mary refuted Modernism.*

1. From Apostolic times the bodily Assumption of Mary into Heaven had been held by the Church. (See second nocturn, Aug. 18th.)

2. By crushing the serpent's head through Jesus, Mary triumphed over sin, concupiscence, and death. As Jesus ascended bodily into Heaven, so He ought to take Mary bodily into Heaven after her trial.

3. If Adam had not sinned, he would have been taken bodily into Heaven after his trial. Now, Mary, who never sinned, ought to be taken bodily to Heaven after her earthly life.

4. As Mary was pre-redeemed, she ought to receive the crowning glory of bodily assumption into Heaven at the moment of death.

5. On this account the Psalmist said: "Thou wilt not give thy holy one to see corruption." (Ps. 15/10.)

6. At the Vatican Council a petition, signed by 204 bishops, was presented asking for the definition of the bodily Assumption of Mary.

Peroration: My Brethren, with St. Alphonsus we believe that Mary died of love for God, and that at her death Jesus came with His court to conduct her

in triumph to Heaven. There God crowned her queen, treasurer of Christ's merits, and dispenser of mercy. This gives us confidence in Our Mother of Perpetual Help. Act of Consecration.

THE END

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